The LUTHERAN

LENT BEGINS

Our thoughts turn toward the Cross

Vol. 34, No. 22

FEBRUARY 27, 1952

10 CENTS

Answer for Susan

IT WAS YOUNG TIM'S first experience with death. Last week elderly Mr. Daniels next door had helped him build a snowman in the back yard. Now cars were lined up along the block and people were going in and out of Mr. Daniels' house where a wreath hung on the front door. Tim and Susan had been told to play indoors today.

"What happens when you die?" Tim asked suddenly, looking up from his coloring book.

"Your heart stops beating, you don't breathe, your eyes are closed, and you get buried." Susan's reply reflected her grown-up, big sister attitude.

Tim pushed away from the table and walked slowly to the window. Outside he could see the fat, funny snowman still wearing the old derby hat Mr. Daniels had stuck on at a rakish angle. His face clouded with concern for the friend he had lost.

As the little boy stood at the window, the sun slipped out from behind a cloud. A warm glow spread over the winter sky. Dull grayness disappeared and the world outside became a dazzling brightness that caused Tim to blink rapidly.

He turned away from the window then, his own face brightened by a memory. Mr. Daniels had once told him about Jesus and how the Saviour had risen from the dead to help all people. And now Tim had an answer for Susan.

"Yes, but then when you get to heaven, your eyes are opened again!" he exclaimed. For him, there was no finality in death. For a little Tim there was only the hope of the Christian. —ERNESTINE S. DAUM

The LUTHERAN — News Magazine of the United Lutheran Church in Amer

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Next Week: CHRIST CAME TO NEW GUINEA - - A Picture Story

THE CHURCH IN THE NEWS

Old Testament unwrapped

Linotype machines in the composing room of the H. Wolff book manufacturing company, New York City, have been at work several months on typesetting for the Revised Standard Version of the Old Testament.

But publication date of the 1,344-page book is not until Sept. 30. It will take six or seven months for the press run of 925,000 copies—biggest book publishing project since Johann Gutenberg produced the first printed Bible 500 years ago.

Since publication date is still seven months off, executives who steered the RSV through the 14 years of its preparation have carefully guarded the new translation against premature publicity. But this month the National Council of Churches (copyright owner of the new translation) disclosed one chapter—Isaiah 40—at its Division of Christian Education meeting in Columbus, Ohio.

From the samples made public, the new translation seems to be a very mild revision of the King James Version. Out-of-date language of the translation made 341 years ago has been modernized. Errors in the King James Version due to lack of knowledge of the Hebrew original have been corrected. In other respects the new translation is closely parallel to the old.

Samples

The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains, says the King James translation in Isaiah 40:19.

In the 1952 translation the verse is: "The idol! A workman casts it, and a goldsmith overlays it with gold, and casts for it silver chains." (Present-day scholars believe that verses 6-7 of Isaiah 41 originally followed this verse and became dislocated by scribes who made all manuscript copies by hand.)

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and the goodliness is as the flower of the field, in the King James translation of Isaiah 40:6. In the new translation this is "The voice says, 'Cry!' and I said, 'What shall I cry?' All flesh is grass, and all its beauty is like the flower of the field."

Not disclosed at Columbus this month—but published in *The Linotype News* several months ago—are the first 2 verses of the first chapter of Genesis. The new translation is little changed from the old, but is a somewhat more exact version of the Hebrew original.

Genesis 1:1-5 in the RSV is: "In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God was moving over the face of the waters.

"And God said, 'Let there be light.' And there was light. And God saw that the light was good, and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day."

Religion in universities

It seems unlikely this month that religion will soon be banished from state-owned universities in America.

A Minneapolis attorney, W. L. Sholes, was not succeeding with his suit to stop the University of Minnesota from co-operating with church groups in ministering to students on the campus. A public opinion survey by The Minneapoli

ribune indicated that 77 per cent of the tizens of the state believe "religion ould be encouraged" by the university.

The University of Colorado was emhatic last month in stating that it "has r many years sought to encourage the eligious activities of its students." A reort had been circulated that one profesr had told students they would be unked for "stupidity" if they profess elief in Christianity.

Harvard University announced this nonth that it will seek a $5 million enowment to "create an important center f religious learning" on its campus. Harard is not state-owned but cut loose long go from church sponsorship. Its theogical school, which has dwindled to nall size and influence, will be "revitaled" because of world conditions and he realization of moral laxity in our own ountry," said President James Conant.

hapel built at state university

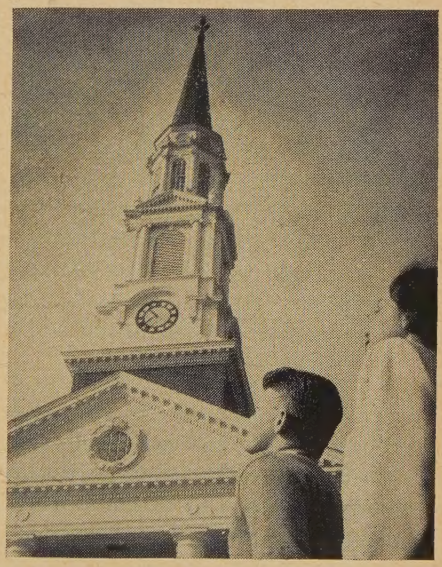
At the state-owned University of Maryand this month a beautiful chapel costg $575,000 was nearing completion. Its 55-foot steeple will be the central camus landmark. Besides a room seating 250 there will be a small "Chapel of the lessed Sacrament" and offices for the astors ministering to university students.

"Only by accepting the basic principles religion can we preserve the finest alues that we have," said Dr. H. C. Byrd, niversity president. "I hope that every erson on the campus of the university ill attend as many of the religious servces as possible."

Lutherans will help Maryland students o to church. The ULCA Board of American Missions has called a professor from Vittenberg College, the Rev. Otto Reimerr, to organize a congregation at College Park, home of Maryland's university. When the time comes to build a church, the Student Service Division of the National Lutheran Council will co-operate with the ULC American Board by providing $40,000. A woman counselor for students will be assigned. The proposed new church will contain a student chapel and lounge.

PASTOR REIMHERR

Two congregations were organized by ULC synods in 1951—at Clemson, South Carolina (Clemson College) and at Oxford, Ohio (Miami University), to minister to students and faculty personnel.



165-FOOT STEEPLE
On Maryland University campus

Dieckman elected, Arnold resigns

Four of the 14 United Lutheran Church colleges and two of the 10 seminaries are looking for presidents. In two years six of the other colleges and four

seminaries have changed chief executives.

Midland College at Fremont, Nebr., was off the list of colleges seeking presidents, it announced last week. The Rev. Paul W. Dieckman has been elected to succeed Dr. William P. Hieronymus on June 1. But from Hartwick College at Oneonta, New York, came word that Dr. Henry J. Arnold has requested retirement from his presidency on June 30.

Dr. Dieckman, now pastor of Grace Church, Lakeland, Florida, had been vice president of Wagner College and also eastern regional director during the Christian Higher Education Year appeal. He is a former president of the Michigan Synod, and was once pastor for Lutheran students in the Chicago area. The Pennsylvania-born clergyman, now 45 years old, is a graduate of Muhlenberg College and the Philadelphia Seminary.

Resignation of Dr. Arnold, following 13 years as Hartwick College president, was accepted by the board of trustees on Feb. 12. He will become the college provost, with promotion as his chief duty. For 12 years before coming to Hartwick in 1939 Dr. Arnold was on the Wittenberg College faculty. He is a member of the ULC Commission of Adjudication.

Prayer in grade school

Every school day should start with prayer, it was proposed in December by the New York Board of Regents, supervising agency of the state's public schools. The Regents suggested a brief, nondenominational prayer they consider proper.

This month several dozen New York school districts have established the prayer practice, although the question of whether it is legal is now pending in the U.S. Supreme Court. Opinions vary widely throughout the state on whether there should be prayer in public schools.

Jewish groups oppose the practice.

DR. PAUL W. DIECKMAN
Elected at Midland

"Each child associates with prayer t
forms of worship of his own religio
group," said the Jewish Teachers As
ciation. "This new program will cre
division and confusion where harmo
and unity should prevail."

Many New York civic groups ha
spoken in favor of school prayer. T
state Parents and Teachers Congre
Teachers Alliance of New York City, a
the state School Boards Association re
istered approval. "The consequences
a Godless education can be studied tod
in any penitentiary or reform schoo
group. A compromise proposal from so
groups is that pupils engage each day
a brief silent prayer of their own makir
This was the plan put in effect in t
Churchville-Chili school (*see photo*)
suburban Rochester.

Children of Church present offering

United Lutheran children proved t
month that they learn much besic
prayer in their church schools. Pupils 4

NO WORDS SPOKEN
Children pray silently in New York State school

12 years old bring offerings to their "Children of the Church" group meetings, and are taught what the church does with the money they give.

Offerings in the last year totaled $15,000. They were presented this month in a dedication ceremony at St. Mark's Church, Indianapolis. Children from many Indiana communities attended as representatives of children of all United Lutheran synods. On hand to receive the offering were executive secretaries of the ULC boards and agencies for which the contributions were designated.

A litany written by children of St. Luke's Church in Fort Wayne, Indiana, was said by children in Sunday schools from coast to coast on Feb. 17. It began, *"For Phebe Hospital in Liberia, Africa, where boys and girls can come to be healed and to learn of the love of Jesus, We praise and thank Thee, O God . . ."*

For the Phebe Hospital the children gave $3,000 of their $15,000. They gave $3,000 for two mission Sunday schools in the South Porcupine parish in Canada, $2,000 to aid DP grandmothers and grandfathers who have come to America, and six further contributions for other church causes.

Gifts to children at this service were small straw crosses made by children of Liberia, sent to America as a token of Christian friendship.

Lutherans of Holland unite

Seventy thousand Lutherans of the Netherlands succeeded this month in something the six million Lutherans of America can't accomplish. They reached an agreement to merge their churches—the Evangelical Lutheran Church and the Restored Evangelical Lutheran Church—after 160 years of separate existence.

Both churches sent delegations to the Lutheran World Federation assembly in Lund in 1947. That was the first time they had done anything together since the churches split in 1791. Since 1947 they have studied the problem of reunion. In January each church voted in favor of a merger. On Feb. 7 they met together to

complete the union. Dr. Carl Lund-Quist of the Lutheran World Federation was the speaker at the merger session.

Lutherans may form council in Canada

All Lutherans of Canada have been working together since the war in overseas relief work under the name of "Canadian Lutheran World Relief." All Lutherans except the Missouri Synod cooperate in regional home missions conferences, in Lutheran World Action, and as a national committee for the Lutheran World Federation.

But efforts to form a Canadian Lutheran Council, similar to the National Lutheran Council in the United States, have been blocked. Last month, wrote the Rev. Paul Eydt in The *Canada Lutheran*, "Lutheran unity was trying to raise its head again."

At a conference on unity held in Winnipeg there did not "seem to be any real reason why Lutherans in Canada ought not be able to draw closer together." But also there seemed to be no "speedy movement developing in this direction." Canadians found they have no differences in doctrine. They have a commendable record of working together.

Biggest problem seems to be whether Canadian churches have sufficient financial resources to form a self-supporting church. "The church in Canada is still too dependent upon parent bodies in the United States," concluded Pastor Eydt.

Lutheran churches of Canada have membership of 200,000. In 1951 at least 25,000 Lutheran immigrants arrived from Europe. There were 14,227 received at the Port of Halifax in 11 months, reported Miss Edith Belewsky. At Montreal and Quebec 11,470 arrived in eight months, said Miss K. Petersons. These women are assigned as port workers to greet newcomers.

Home mission pace is maintained

Since New Year there have been se new United Lutheran congregations was reported Feb. 14 to the ULC Bo of American Missions. This maintains 1951 rate of 42 congregations organi in 12 months with American Board (eight additional congregations came i existence).

New 1952 congregations are at No Augusta, South Carolina . . . Tam Florida . . . Wichita, Kansas . . . Ri mond, Virginia . . . Omaha, Nebraska Erie, Pennsylvania . . . Appleton, W consin.

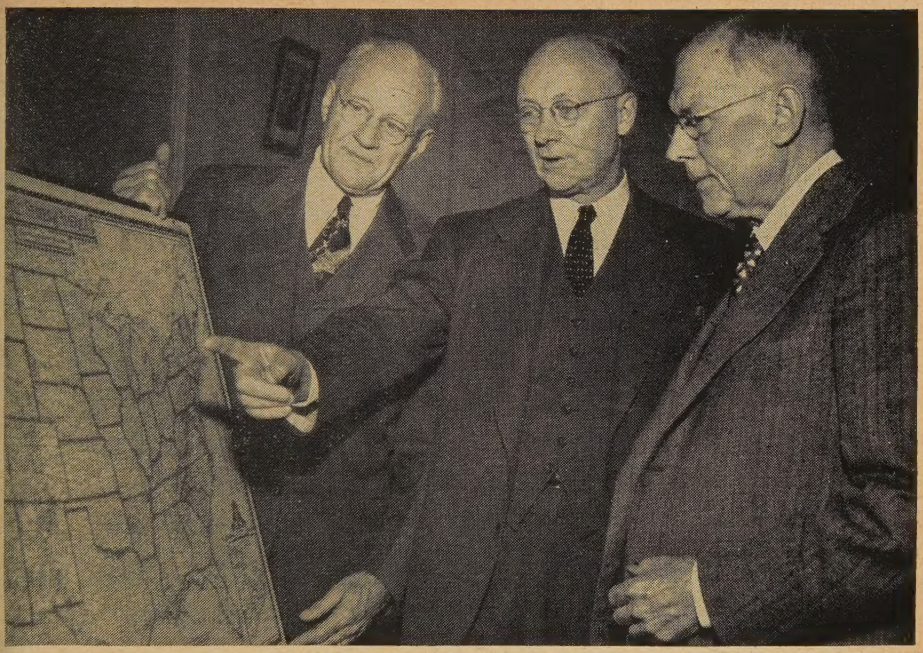
The Board took time out at its F ruary meeting to review the records of 25 years of existence. It was formed D 28, 1926, as a merger of five missi agencies. There were 402 congregatio being aided when the board was form and 734 have been added since then. the quarter-century 615 have reach self-support in their current expenses, a now contribute $1 million a year towa the church's benevolent goals.

History of the quarter-century was r viewed on Feb. 13 by Dr. Z. M. Corb who was the board's executive secreta until 1948. In twenty-five years, loans $7,543,764 have been made to missi congregations to aid in their building pr grams. Amount repaid to date is $3,83 475. Loans are usually made for 5 to years at low rates of interest.

Sixteen of the 1952 graduates of UL theological seminaries were called by t board this month to work as home m sionaries. This is the largest number ev called by the board at one time.

Kefauver states Vatican policy

If Estes Kefauver becomes preside of the United States, he announced th month, he will send a personal represe tative to the Vatican but will not nor



MISSION MEN STUDY THE FIELD

F. C. Eggerstedt (left) began work last month as assistant to American Board Treasurer S. F. Telleen (right). Both are former vice presidents of the Chase National Bank, and give full-time service to the church without salary. Mr. Eggerstedt got deeply interested in church work through service on the council at St. John's, Richmond Hill, N. Y., and through membership in the Lutheran Laymen's Movement. Pointing out mission opportunities on map is Dr. R. H. Gerberding, the board's executive secretary

inate an ambassador. Senator Kefauver, a candidate for the Democratic Party nomination for the presidency, told a New Hampshire audience he would follow the pattern established by Franklin D. Roosevelt in 1939 when he selected Myron Taylor to represent him at the papal court.

Others seeking the U.S. presidency have not stated their opinions on the Vatican embassy question. Senator Kefauver is obliged to depend heavily on Roman Catholic support to reach the White House. His middle-of-the-road Vatican policy may be expected to please Catholics a little and not make Protestants too indignant.

Churches reject race-track gifts

The horses aren't running for the benefit of churches in Arcadia, California. When officials of the Los Angeles Turf Club, which operates the Santa Anita race track, tried to distribute $5,000 in gifts to local churches, the project backfired.

Two congregations—the American Lutheran Church and the First Baptist Church—returned checks sent them. A Presbyterian pastor, speaking for several other churches, said, "We are not only opposed to receiving money from an institution that derives its income mainly from gambling, but are also opposed to being a part of the favorable publicity of such an institution."

World News Notes

German Communists make offer

A surprise came from Berlin in mid-February—a request from the East German government to Britain, France, the United States, and the Soviet Union to "speed up the conclusion of a peace treaty with Germany." The proposal undoubtedly has Russian approval and is an effort to divert West Germans from their plan for joining the western Allies in West European army.

Rearming the West Germans, said the East German premier, Otto Grotewohl, might result in a "murderous brother war among Germans." Instead of Germans enrolling in new armies, they should "create a united, independent, democratic, and peace-loving German state," proposed Premier Grotewohl.

Germans are eager for reunion of their nation at any cost—except at the cost of Communist control of the whole country. Most West German leaders have no faith in Communist proposals because they suspect them as traps. To attract West Germans to the Communist way of thinking, 56 members of the Socialist Party in the West Zone were taken on a two-week trip through eastern Germany in January. Until that time the only German who had traveled freely about both parts of the country had been Dr. Martin Niemoeller.

Russians and Chinese are friends

Two years ago this month Mao Tze-tung's Communist government in China signed a 30-year treaty with the Soviet Union. Messages of friendship and mutual affection were sent both ways between the governments this month in celebration of the anniversary.

Test of the sincerity of the friendship should be expected this year when the Russians, according to the treaty, mu withdraw their armies from Manchur and turn over the railroads to Chine control. Nothing has been announce lately about Russian plans to keep th promise.

If Americans extend the Korean wa to aim directly at China, as Senator Ta proposes, another part of the Russia Chinese treaty would be tested. Russ promised in 1950 to help China fight i case of any "acts of aggression" again the Chinese by Japan or "any state unitin with Japan directly or indirectly."

British can't be extravagant

To go over to Paris for the week-en or spend a few springtime weeks in Ital may seem attractive to any Englishma with a good bank account. But the pros pects are dim, in view of new restriction announced by the government.

Total amount an Englishman can no spend on a trip abroad is $70. Britis can't afford to allow their money to b spent outside their own country.

There are some advantages for Eng lishmen, even in their present financia difficulties. The London *Times* had bee studying the list of "100 neediest cases" for which The New York *Times* raised a relief fund at Christmas. If the 100 ha lived in London, the *Times* calculated "the number for which it would have been absolutely necessary to rely on ap peals for private charity would have been only 10." The other 90 "would have re ceived from the existing public medica and social services the specific assistance they require."

Ten of the New York cases involved financial aid for medical care, which is provided in England by the governmen health service.

NATIONAL SECURITY OR HUMAN NEED?

When church agencies receive pay from the government for services rendered, they like to have it clear on what basis they are being paid. They are willing to co-operate in a government program for responding to human need. But they do not like to have their gifts of food and clothing labeled as contributions to national security.

Under the Marshall Plan, the avowed purpose of the U.S. government was to raise the standard of living and restore economic stability in countries that were devastated by war. Relief shipments of voluntary agencies helped to achieve this. In recognition of their service, the Economic Co-operation Administration reimbursed voluntary agencies for cost of shipping relief goods to western Europe.

Last year the ECA went out of existence, and the Mutual Security Agency took its place. The purpose of the law setting up the new foreign aid agency was "to maintain the security and to promote the foreign policy of the U.S. by authorizing military, economic, and technical assistance to friendly countries."

In the section on "Eligibility for Assistance," the law specified that "no economic or technical assistance shall be supplied to any other nation unless the President finds that the supplying of such assistance will strengthen the security of the U.S. and promote world peace."

Protest

Church groups were quick to sense the change in emphasis. They realized the importance of national security and saw the connection between this and the military aid program. But they were disappointed at the lumping together of economic, technical, and military aid as measures to promote U.S. foreign policy.

They knew that other nations, particularly in the Orient, would bristle at the implications. In countries such as India and Iran—where the Point Four program is desperately needed to improve living conditions—this new definition of purpose would be construed to mean that acceptance of U.S. aid would be the same as becoming an American satellite.

The dangers of this new definition became especially clear when applied to the church relief agencies' relation to the government program. If church groups were to accept reimbursement of ocean freight, relief supplies gathered out of Christian compassion for human need would be classified as useful to national security. This would falsify the purpose of the donors, and place church relief operations under the stigma abroad of being inspired by American nationalism.

As this became clear, church agencies protested the new yardstick of American foreign aid. There was doubt as to whether private agencies would be eligible under the new law for reimbursement of ocean transportation costs. Even if they were, Lutheran World Relief and other church groups considered refusing to accept any money under those terms.

The most obvious remedy was to amend the Mutual Security Act in its statement of purpose and its definition of eligibility for economic and technical aid. The National Lutheran Council at its meeting in Atlantic City passed a resolution urging Congress "to broaden the stated objectives of U.S. foreign aid legislation to provide demonstration of American concern for the well-being of our fellow humans in need."

—ROBERT E. VAN DEUSEN

So You're Planning to Build!

By ALBERT P. STAUDERMAN

Congregations erecting churches, parish halls, or even garage will get help from the ULCA's new Department of Architectur

A CHURCH BURNED to the ground on a cold January Sunday in 1944 in Lemoyne, Pennsylvania, a suburb of Harrisburg. At first it seemed a great catastrophe. But it led to a valued experience both for the congregation and Pastor Edward S. Frey.

The congregation rose to new heights of achievement to build a larger, more beautiful and more useful edifice. The pastor, who now heads the new ULCA Department of Architecture, obtained a wealth of first-hand experience in planning and building a church.

"Wartime restrictions made it impossible for us to rebuild right away," he recalls. "That gave us time to think and plan. The more time taken in planning, the better the result."

Like many ministers, Pastor Frey learned about church construction the hard way. Building is a "once-in-a-lifetime" experience for the average pastor and a "once-in-a-generation" affair for most congregations. Until now, no agency of the church has had the information and the know-how to advise and help. In the future, things will be different.

ON THE FOURTH FLOOR of the Lutheran Church House at 231 Madison Avenue, New York, is a big room where the children of J. P. Morgan once played with their building blocks and other toys. Now building of a different sort will be the chief business of the occupants of the room. There Director Frey and consulting architect Charles S. Scheuringer have set up their headquarters.

"A study of church building has co vinced me that most congregations an building committees suffer from indire tion and indecision," Pastor Frey say "They are at the mercy of their advisor If they had a good architect, they we lucky. If not, they suffered."

The director emphasizes that the ne department is not in the building bus ness. Already some requests have com in from congregations saying, "We wa to build a church. Please send us plan and tell us how much it will cost."

THE DEPARTMENT OF ARCHITECTUR will not draw up plans, designs, o sketches, nor will it supervise buildin operations. Its function will be to edu cate, consult with committees, and re view plans for any ULCA congregatio or institution in preparation for building Its field will include not only churches but parish halls, educational units, par sonages and even garages or similar struc tures when it's important for them to fi into the over-all plan.

Because proper appointments are s important, remodeling and even land scaping will come into the department' province.

Any building program needs to b wisely thought out with adequate prepara tion, Pastor Frey believes. Long befor an architect is commissioned to draw u plans, important steps must be taken. T prevent costly errors, the departmen hopes to be consulted at the very outse of any building program.

DIRECTS NEW DEPARTMENT
Pastor Frey

CONSULTING ARCHITECT
Mr. Scheuringer

FIRST COMES A CAREFUL SURVEY and eview of the entire congregational pro-ram to make sure that the projected onstruction will fill the needs of the con-regation. In some cases this will require n on-the-spot investigation by Pastor rey, for which the congregation will pay nly the expenses incurred.

The next step is the enlistment of peo-le to plan the program. Widespread par-icipation by members of the congrega-ion has good psychological effect and elps assure success of financial cam-aigns. Methods for raising funds will e suggested and a roster of competent und-arising organizations prepared.

URGENTLY IMPORTANT is the selection f a good architect, says Pastor Frey. he plan of the department will be to uggest to the congregation several com-etent architects in their area, with whom uilding committees can consult and from hom they can make their final selection. Once an architect is commissioned and given instructions about the purpose, size and cost of the building, the die is cast.

The department's work does not end here, however. Preliminary and final plans, drawings and sketches will be carefully reviewed on the work-tables at 231 Madison and specifications checked. Changes or improvements will be suggested before work starts, saving costly alterations later.

A help which Pastor Frey considers extremely valuable will be the "Information Service," a sort of "consumers' research bureau" for churches and church equipment buyers. If a congregation wants to soundproof a room, for instance, the department will provide information about various kinds of acoustical tile, paint, or wallboard. Wherever possible, similar installations in other buildings will be noted so potential users can see—or hear—at first hand what results are being ob-

tained. This will prove especially useful in decisions about new and relatively untried developments, such as radiant heating, indirect lighting, and plastic paints.

PLANS FOR THE DEPARTMENT at present call for building up files which will provide authentic sources for pastors and building committees. They'll include:

- Roster of church architects
- List of persons who understand good church building to be advisors
- Information on government controls affecting church building
- Roster of craftsmen and artists
- Facts about finance and fund-raising organizations
- History of current church building enterprises
- Details about new materials and methods

THE DIRECTOR HOPES THAT through this program the department will have a finger in every building pie either as consultant or observer. It will offer a top-flight counseling service to congregations and will be able to document its recommendations with case histories of financing programs, building experiences and successful innovations throughout the church. Its information service will offer a wide selection of pamphlets and other printed matter, some free, others sold at cost. All this will lead to wider acceptance of Lutheran usages and liturgically proper appointments throughout the church, the director hopes.

Since conservative English Gothic was the style adopted for his construction at Lemoyne, I asked Pastor Frey what type of building would be advocated by the department. He assured me that no special prejudices in architectural styles would be plugged. While his own preference is for the more conservative type of building, each congregation must consider local conditions in choosing whether [illegible] style is to be Gothic, Colonial, Spanis[illegible] modern or something else.

"Any style of architecture can [illegible] adapted to Lutheran usages," Pastor Fr[illegible] believes. "A liturgically proper church [illegible] always functional to the nth degree."

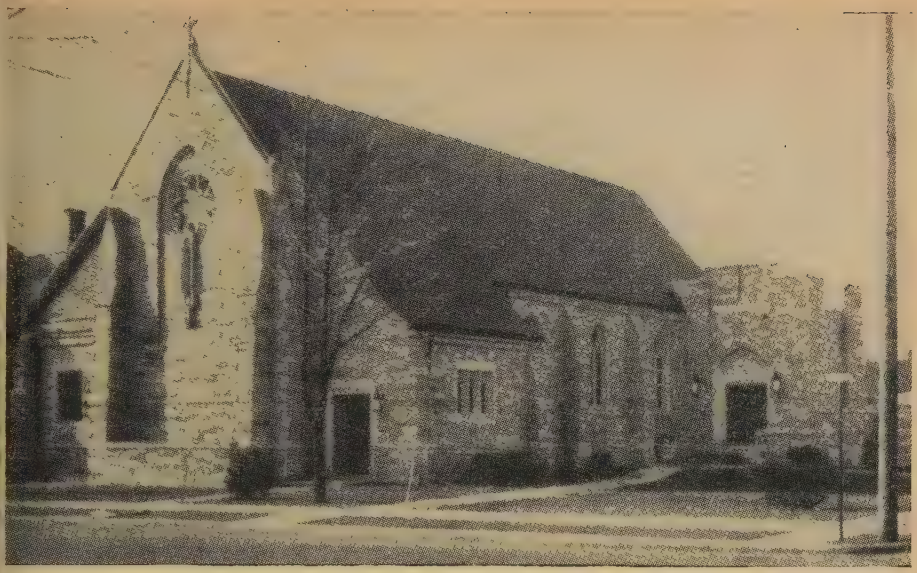
SOME OUTSTANDING EXAMPLES of goo[illegible] ecclesiastical architecture can be foun[illegible] in the United Lutheran Church, he co[illegible] tinued. The Gothic lines of St. John[illegible] Church, Allentown; the graceful Coloni[illegible] design of the Chapel of the Abiding Pr[illegible] ence at Gettysburg Seminary; and t[illegible] proposed modern-style chapel and libra[illegible] designed by Philadelphia architect [illegible] Norman Mansell for Wittenberg Colle[illegible] were named as outstanding.

Congregations aided by the Board [illegible] American Missions must have their pla[illegible] approved by the Department of Archite[illegible] ture according to action taken at the 194[illegible] ULCA convention. Most mission co[illegible] gregations adopt plans from the speci[illegible] portfolio developed by the Board.

Self-supporting congregations may ha[illegible] the full service of the new departme[illegible] upon request. The department has n[illegible] authority to advise such congregatio[illegible] unless asked, but Director Frey expec[illegible] to win such confidence that consultatio[illegible] will become a matter of course when an[illegible] building program is being considered.

Literature produced by Dr. Elbert [illegible] Conover's interdenominational Bureau [illegible] Architecture, now part of the Nation[illegible] Council of Churches, will for the prese[illegible] be used and distributed.

IF ANY CONGREGATION wants to build [illegible] birdhouse, they'll get double service fro[illegible] the new department. Pastor Frey's lif[illegible] long hobby has been bird study, and he[illegible] a recognized authority on the subject—[illegible] author of a book, *Birds of Cumberlan[illegible] County*. Now from his office window he[illegible]



HOLY TRINITY CHURCH, LEMOYNE, PENNSYLVANIA
English Gothic was the style

likely to see only the sparrows and pigeons which manage to survive among Manhattan's concrete and steel.

Between graduation from Gettysburg College and entrance to Gettysburg Seminary, he spent a year as stoker on a tramp freighter. Ordination in 1935 led to a call from Lemoyne's Trinity Church, where he served until January 1952.

MR. SCHEURINGER served as secretary of the ULCA Committee on Church Architecture for 23 years until its dissolution in 1948. During that period he estimates that he reviewed more than 1,000 plans for churches, educational buildings, parsonages and the like. He continued this voluntary service until the new Department began to function last month.

Among buildings which he has designed are St. Luke's Church, Silver Spring, Maryland; National Lutheran Home at Washington; the Library at Lenoir-Rhyne College; and churches of many denominations throughout the east.

NEED FOR THE DEPARTMENT is indicated by the fact that even before there was a desk or telephone, letters began to arrive from churches asking help.

"We have an architect in our congregation who is also superintendent of the Sunday school," said one. "He's drawn up plans for a new church but we're not satisfied with his sketches." Or from another came an unusual plaint: "We have $75,000 for a new educational building, but we're not sure we need it. Can you help us find out?" Most common request is "Can you recommend a good architect?"

Before many years have passed, Director Frey will have a file full of unique requests. He'll find that all the unusual birds aren't among the feathered friends found on trees. But he's also likely to have a catalog of service rendered to congregations which has resulted in finer and more churchly buildings from coast to coast.

"The Grass Withereth . . ."

By RUBY LORNELL

Our generation takes pride in being realistic, yet trie to delude itself about the inevitable fact of deat

MY HUSBAND CARRIES a life insurance policy. We gripe every quarter when the payments come due, but we pay them. We have two small children and I find a degree of reassurance in the fact that if he should die, I would be able to provide for our children without working outside the home until they are old enough to adjust to that situation.

As far as I know, no one thinks my husband morbid because he takes that precaution. Nor do they think me heartless because I have considered the financial responsibilities involved in the possibility of rearing my children without the traditional breadwinner. We tried to discuss the whole matter thoroughly, but we have not gone about with the cold hand of fear clutching at our throats. We reached a decision and acted on it. It did not make us neurotic individuals with suicidal tendencies.

We carry Blue Cross, too. We know it is very possible that one of the family may need hospitalization. None of our friends has ever accused us of being worry-warts or pessimists because we have Blue Cross. In fact, they have Blue Cross, too. And life insurance.

WHY, THEN, SHOULD IT BE "morbid" to spend some time thinking of the effect upon our lives of the inevitable fact of death—our own death and the death of those we love? Why is it that we co sider it perfectly normal and logical t take financial precautions about wh *might* happen, but "queer" to do an solid thinking on an event that definite *will* happen?

Why is it that nearly always when th subject is mentioned over the air, it accompanied by the sound of hollow sounding steps and weird, shivering tone from an electric organ?

Why is it "bad taste" to speak of th possibility of death in the sick roon Does it seem to you, as it does to me, tha the average physician would rather b caught in a chiropractor's office tha breathing the word "death" to his patient Why, when the inevitable has happened do we so frequently couch it in vagu phrases: "He passed away . . ." "H passed on . . ."? Why are modern funera homes so arranged as to produce an a of reverence, a feeling of "prettiness," camouflage of the fact that someone ha died?

WE MODERNS PRIDE ourselves on bein realists. Our "realistic" fiction permits n glossing-over of facts or language. Ther was a time when an unwholesome tabo prevented any kind of adequate sex edu cation for the growing child. The moder mind claims complete freedom from suc taboos and tries to discuss the matter a

objectively as any other phase of life.

Our politics, we say, must be "hard-headed." We have learned that compromise in the political field is the rule of the day. Our wars are not bursts of heady patriotism that send the young hero off with a light in his eye to fight for God and country; they are a grim, dirty business and no one is deluded enough to think otherwise.

We look at life just as it is.

Yet this modern, sophisticated, realistic generation rarely considers with any degree of seriousness the only *certain* fact about its existence—the fact of death. For its financial implications we plan elaborately. But the fact that it means the end of all plans and ambitions that are centered in this earthly existence—that fact is ignored as if it were the plague.

Was there ever a greater delusion than this: that we should plan our lives as if death did not exist; that we should love as if those we love should never be separated from us; that we should live as though we should never die? The wit who coined the phrase, "as certain as death and taxes" was almost right—except that there will never be any need for a congregational investigation to ferret out those who, through clever manipulation, have escaped death.

THE CHRISTIAN FAITH, of course, sets itself squarely against this kind of nonsense. The Christian Gospel has never had any time for escape from the realities of life. Perhaps the church has at certain periods put an unwholesome emphasis on one phase of reality and neglected another phase.

There have been times when the church has been so involved in the world beyond death that the problems of this present world have been left in the hands of men who knew not God, with disastrous results. There have been times when the eyes of the church have been focussed exclusively on problems relating to bread and housing and political equality, with equally disastrous results. But the Gospel has no hush-hush attitude about any of life's great realities. Bread and justice and heaven and hell and life and death—they are all there.

I am glad that we have not been given a Gospel that is a story of "prettiness," that omits the great fact of death. Indeed, then it would hardly be the Gospel—"the good news." How can any news be ultimately good if it shall finally go down in defeat to our last enemy, death? I am glad that we Christians can discuss together, without any morbidity or depressive qualities, the ever-present fact of death. I am glad that I do not need to be a totally unprepared victim when death strikes my home, as of course it will.

"She is a young fool," some will say. "It is obvious she has never known the terrible shock of grief that strips you of all of your sure confidence and makes you a helpless victim of your own emotions."

THEY ARE RIGHT ON THE first count, and nearly so—although not quite—on the second. But I have seen, as you have seen, the sweet strength that has come to some when death has taken from them those they love. The loneliness, the overwhelming grief, the feeling of rootlessness—that, I think, cannot be evaded. But there has been something else there, too—a sense of deep, unshakable strength that waits for turbulent emotions to subside and then takes over reconstruction of life.

Perhaps it will be of help if, while we are still happy and secure in the fellowship of our loved ones, we can think quietly for the next few weeks on what God has taught us about this strange, inevitable phenomenon of death.

The Skipper Was a Lady!

By WILLIAM DINWOODIE

Veteran white-haired missionary in the South Sea Island has sailed 3,000 miles in dangerous waters without misha

IN A CLEVELAND HOTEL I had an appointment with a South Sea Islands skipper. This missionary sea-captain, home on furlough, had navigated without mishap among the tricky coral shoals and reefs of the Marshall and Caroline Islands of the South Pacific.

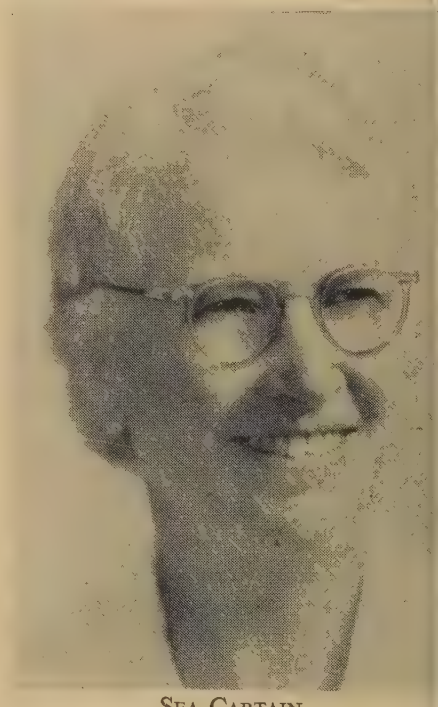
The bellboy led me to a small room off the mezzanine floor where a slender, white-haired woman with the charm and poise of a society matron rose to greet me. Dressed in a simple blue frock, she looked as if she would be more at home in a drawing room than on the wave-washed deck of a two-masted schooner. But she quickly assured me that I hadn't made a mistake in singling her out.

The skipper was a lady!

She's Miss Eleanor Wilson (really the Reverend Miss Wilson, for she was ordained in Hawaii in 1946 as a minister of the Congregational Christian Church). For 18 months she was skipper of the Morning Star VI, a 29-ton, 63-foot schooner that plies a 3,000-mile course between mission stations on tiny islands and atolls.

AS MISS WILSON took her seat, the late afternoon sun picked out the snowy whiteness of her hair, parted in the middle; the friendly warmth in her deep set brown eyes and the smoothness of her fair skin that clearly belied the years.

I asked her how she happened to take up her work in the South Pacific. She told me the American Board of Foreig Missions had assigned her to a school i Japan in 1925.



SEA CAPTAIN
Miss Eleanor Wilson

Transferred to Micronesia in 193 she has given supervision to 28 missio centers scattered over 18 atolls and island in the years since then.

"Would you care to tell me how yo happened to become a sea captain?"

"I'd be glad to," she smiled. "It a came about when the navy withdrew i island service after World War I

Mr. Dinwoodie is religious news editor for the Cleveland "News."

Stranded at my home base on the atoll of Majuro in the Marshall Islands, I asked the mission board if it wouldn't furnish me with a boat.

"The schooner arrived in due time fully equipped with sails for its two masts and a diesel engine. But there was no skipper to go along with it. So I began studying celestial navigation from a book and I took lessons from a naval flyer on ways to chart a course.

"With that scanty knowledge and firm faith in God, I started out on a 3,000-mile trip and I've been at it ever since. To tell the truth, I'm rather proud that I'm the only woman skipper in the South Pacific and one of the few in the world."

Miss Wilson said she retains control of the boat whenever it's on the open seas. Approaching an atoll, she turns the wheel over to her chief assistant, a native islander, who, she said, has an uncanny knack for avoiding dangerous shoals. The ship's crew consists of seven Marshall Islanders.

Asked about the brown-skin natives, who live on the coral atolls in her care, Miss Wilson said there were 11,000 in all. Approximately 9,000 are affiliated with her mission stations and call themselves "Christian." About 1,000 are Roman Catholics and the others claim no interest in the church.

"Perhaps, it would be well if I explained the word *Christian* as it's used on the islands," Miss Wilson went on, thoughtfully. "I happen to be a Congregationalist. The young man who is taking my place while I'm on furlough is a member of the Disciples of Christ. Other island groups are in charge of Lutherans, Presbyterians or Baptists.

"Nowhere on the islands is there denominational emphasis. In our teaching

Missionary Schooner
Morning Star VI

KITCHENS AREN'T MODERN ON MAJURO
But the family seems happy preparing dinner

and preaching, we simply explain the need of living Christlike lives. It's wonderful to see the way the people respond. Most of them are a real credit to the church."

WHEN MISS WILSON first went to the islands, they were under Japanese rule and schooling was limited to three years. Since the United States took over the protectorate, public schools have been established on all the larger islands and the children are encouraged to take a full six-year course.

"In these schools," she explained, "the teaching of English is emphasized and it won't be too long—no more than eight or ten years—before all the younger islanders will be using English in their business and social life."

Miss Wilson said she had her most trying experience shortly before the outbreak of World War II. She had applied for her travel papers to the United States but the Japanese, knowing that she was familiar with new military installations on the islands, used every pretext to keep her from leaving. Finally, she obtained passage by way of Japan, and arrived home shortly before World War II.

WITH THE ENDING of the war, she was the first white woman to return to the islands. Since then, she has dedicated three churches, written new Sunday school teaching helps and ordained two pastors, one a former Kusian king.

"Maybe it would help you to understand the new spirit in the islands if I told you about the king," she said, leaning across the table. For years he had been

keenly interested in the work of the church—a true Christian. He also was one of the more benevolent rulers.

"One day he came to my office and said that since the Americans had taken over, his island had become a democracy. There was no longer need of a king. Would it be possible for him to become a pastor, giving full time to the church?

"I was more than happy to accept his services," Miss Wilson continued, "and his fine work in the last four years has fully justified my confidence in him."

WHETHER LIVING AT SEA or on the islands, Miss Wilson shares the food of the natives. This includes a form of biscuit from the bread fruit tree, rice twice a day and fish.

"At sea our crew spend their spare time fishing," she related. "I'll not soon forget the joy of the men when we caught five tuna in seven minutes. It was the most thrilling experience I've ever known."

Miss Wilson is now on a country-wide lecture tour. When she returns in the fall, the Morning Star VI will have a new captain and she will be able to devote her time to teaching in a school at Ron Ron. She'll frequently travel as a passenger aboard the sailing vessel, however, to visit and advise other teachers and pastors in the islands.

While she's away, her place is being taken by Loren Miller, a missionary-in-training and the son of Rear Admiral Thornton C. Miller, U.S.N.

COMMUNION IN THE CAROLINES
Barefoot native pastor administers the sacrament

Nations Can Work Together

By WILLIAM C. ZIMMANN

Thirteen agencies connected with the United Nations are provi
that there can be international neighborliness and good w

WHEN EUROPE WAS ABOUT TO be plunged into total war in 1914, Sir Edward Grey, then Foreign Secretary of Great Britain, said, "The lights are going out one by one all over Europe, and they will not be lighted again in our generation."

But I have seen lights go on, not only all over Europe, but all over the world. Some have not burned for many years, others have never burned at all before.

I HAVE SEEN THE LIGHT of hope shine in the face of a woman in Bangkok, because an organization designated WHO brought her the promise of new life through penicillin . . . in the eyes of deaf-mute boys and girls in far-off Indonesia, when they saw the visual aid equipment sent them through an organization called UNESCO . . . in the eyes of a child in Greece, because a project called UNICEF provided a warm blanket.

I have seen the light go on for a father in a Pakistan village, because FAO helped him raise more food for his undernourished family.

And in Poland I saw the light shine again in the eyes of a homeless and armless young man, when he was told that IRO (which he couldn't pronounce and couldn't understand) was going to send him to far-off Brazil, where he could begin life all over again, in a home, with a job, among friends.

I saw the lights go on across a barri when there passed without question a h containing mail for people cut off fr relatives and friends. These nations, members of an international organizati called UPU, would readily allow m from the United States to enter.

No, I HAVEN'T just returned from a t around the world. I was a delegate the Third National Conference of t United States Commission for UNESC (United Nations Educational, Scienti and Cultural Organization). This co ference, authorized by Congress in 19 met for its third session in Hunter C lege, New York, Jan. 27-31. Two tho sand delegates, representative of eve phase of life in the United States, met invitation to consider ways to impro our understanding of and participati in world affairs, particularly through t United Nations and its agencies.

Through reports of our ULCA Boa of Foreign Missions and accounts of L theran World Action, you may know fa cinating stories of new life, hope, joy a security made possible through t preaching of the Gospel by missionari and other workers around the world. A the Conference of the United States Co mission for UNESCO one heard t amazing story of hope born anew all ov the world because nations have co-ope ated in a United Nations program.

Through the educational arm of t United Nations (UNESCO) one learn of far-flung world-wide activities of oth

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The Rev. Mr. Zimmann is pastor of First Lutheran Church, Dayton, Ohio.

alphabetically designated agencies—the World Health Organization (WHO), the Food and Agriculture Organization (FAO), the International Monetary Fund (FUND), the International Labor Organization (ILO), and the Universal Postal Union (UPU), to name but a few of the 13.

There is also a most important agency established under the Economic and Social Council of the United Nations (ECOSOC) known as UNICEF, the United Nations International Children's Emergency Fund. Who can estimate the value for tomorrow when thousands of children of today, who have been fed, warmed, clothed and nurtured under the program, take their place in world affairs?

MARVELOUS THINGS are being accomplished in the realm of health. One of the most interesting—almost miraculous—stories in this field has to do with the fight against malaria. In whole areas of India, Afghanistan and Thailand the incidence of malaria has been reduced to almost nil through the controlled use of insecticides. In Greece, malaria has now been so effectively controlled that two million cases in 1942 decreased to only 50,000 in 1949. The Greek people were spending $1.3 million dollars a year for quinine alone, while the annual cost of malaria control with DDT is now only $300,000.

In underdeveloped areas immense service is being rendered by the use of scientific resources where it will do the most good.

The peaceful settlement of disputes and the matter of collective security also came in for intensive study. Three complex issues were studied. If there is to be security, somebody must be able to enforce it if necessary. How shall we organize such a force in a society made up of sovereign states? How can we increase and strengthen the use of mediation?

UNDER DISCUSSIONS on the International Refugee Organization's activities, problems facing 60,000,000 refugees now in the world were gravely considered. Ninety per cent of all funds allocated to international agencies since the war has been spent to help these unfortunate people, who must still live in barracks and tents.

The workshop devoted to a study of opportunities for scientists and engineers to contribute to peace through the UN wrestled with the problem of sharing information, experience and skill. We cannot promote friendly relations and international understanding when we bar foreign scientists from international science gatherings including those held in our own country.

A panel presentation on "Bridge and Barrier: Cultures and Languages" brought out the role played by language in the struggle for international understanding. Through a practical demonstration on how to learn Chinese, delegates were given a taste of the ease with which a foreign language may be learned. They also learned the difficult but rewarding application necessary for complete mutual understanding.

PERHAPS BY THIS TIME someone is asking "But isn't this whole program just another scheme put forward by crackpot idealists for spending taxpayers' money?"

Let the one million refugees resettled by the International Refugee Organization answer. Let the people of Libya, which has now become an independent sovereign state under the guidance of the Trusteeship Council, answer. Let the millions who have been given a new lease on life and health through the World Health Organization answer. Let the children answer whose lives have been saved, whose limbs have been straightened, whose bodies have been clothed, whose minds and hearts have been assured security and love through the United Nations International Children's Emergency Fund. The United Nations' budget can even answer the question, in comparison with the budget allocation of our own country for war purposes alone. Total UN contributions by member states for 1951 were $38,338,940, of which our country contributed about $13 million.

AT THE THIRD National Conference of the United States Commission for UNESCO, I saw the United Nations at work—not in terms of some disgruntled representative walking out of the General Assembly, or the Prime Minister of one nation calling the Foreign Secretary of another a nincompoop. This is not the real United Nations.

I saw the UN at work in the nooks and crannies of the world, standing by the makeshift cradles of babies and the desks of mediating commission members; dispensing food to starving people and providing machinery for them to help themselves; counseling with and arranging scholarships and exchange of stude making graduate study possible for tea ers; teaching illiterates to read and giv them books on which to test their ne acquired skill.

The world is in revolution. Whet it remains bloodless will be up to us, we support the work of UNESCO a the other specialized agencies of UN.

THE UNITED NATIONS program been accepted and ratified by our g ernment. It remains now to be ratifie the heart and mind of every citizen.

We can learn more about the UN a its program by writing the United N tions Information Center, Washingt D. C., for literature. We can add su literature and material to the work equipment of our congregations a church organizations. We can enlarge t scope of our missionary societies a brotherhoods and Luther Leagues to clude more general study of world affa We can pray for UN leaders; we can pr for the inclusion of more and more Chr tians on the staffs of UN and its relat agencies; we can pray for the success its total program in the furtherance international justice and good will.

I can hear a little boy saying to h father when he tested for the first ti the father's self-made toy, "Look, Dadd It works! It works!"

I have seen the model of a new wor I have seen this model in the hands men and women who are trying despe ately and urgently to put it to the te I desire and pray that as a nation we sh be able to look up in the face of o Heavenly Father and shout "It work It works!"

IF YOU WISH YOUR NEIGHBORS to see what God is like, let them see what He can make you like. —CHARLES KINGSLEY

KAREN MOTHER-SITS

I FINISHED the last tiny spoonful of snow pudding, pushed aside the tray, and leaned back against the pillows. Being sick isn't half bad when you stop fighting it and relax.

Pete came pounding up the stairs. "Do you want more supper? There's lots more of everything. Daddy says when he cooks he really cooks."

"He really does. Maybe he should keep right on after I get well." Then at sight of Pete's distress I laughed. He knew he'd been tactless, but he didn't know how to get around it as an adult might have done. "Never mind, honey. I know what you mean. Daddy's a pretty good cook and a change is always fun, isn't it?"

"Pete!" shrieked Karen from downstairs. "Are you coming with that tray or must I come after it?"

"Oh, all right," her brother shouted back. "I'm coming and if mother gets sick again from yelling, it's your fault!"

AFTER HE HAD GONE bounding and clattering down the stairs, I lay back, too weary to glance at the evening paper Susie had brought me earlier. Sounds from the kitchen seemed far away. My hand stayed on the edge of the bed where it had dropped it and I glanced at it curiously, wondering why anything I use so much when I am well should seem like an alien object attached to the end of my arm. Even the arm felt, as the youngsters say, like wet macaroni.

How long I stared at my hand thinking of nothing, I've no idea. It seemed only seconds till Dan appeared. He was rolling down his sleeves and I noticed how pink and white and dishpanny his hands looked in spite of their natural tan.

"YOU SURE licked the platter clean," he smiled down at me. "Feeling better?"

"Um-hm.—Except I'm beginning to think my case is mental."

"What you were doing night before last wasn't mental.—But what makes you think so?"

"I keep thinking about hands. My hands, your hands. Just hands."

"Who's the guy who painted the praying hands? You know, we've had them on church bulletins and posters?"

"I know but I can't think of it. Does it matter?"

"Of course it doesn't matter. I just meant that when you get to thinking about hands you're in good company.—Too tired to have the children in here for prayers?"

"Why should that tire me?"

"It shouldn't if you want them. The doctor says you've had the regular infection that seems to be going the rounds. But he also says you were just ready for it. He thought last week when he was here to see Jackie Matthews you were ready for whatever came along. You're to take it easy and not do anything you don't want to do for a while."

"That's the biggest lot of nonsense I ever heard." I must have said it under my breath for Dan leaned closer as though he couldn't quite hear. I tried to talk louder. "Who ever heard of a mother not doing anything she doesn't want to do? All I

need is another good night's sleep and I'll be running around as usual."

"We'll see." Dan's tone was so exactly the one I use to Susie I started to laugh. He looked so scared I wanted to laugh more but checked myself.

"There's nothing wrong with me," I assured him, "except that that supper is the first food that's tasted like anything for two days. Of course I'm weak. Who wouldn't be?"

"If you're sure the kids won't bother you, then, I'll call them."

DAN BROUGHT the "story chair" over from Karen's room and Susie crawled up into his lap. When Karen and Pete opened their Bibles, she peered closely at the open book in Dan's hand, pretending the page meant more to her than black marks on white paper.

We've always encouraged the children to say a sentence prayer of thanks or petition as part of our evening worship. Tonight, however, Karen really let herself go. I don't know whether she was feeling her importance as second in command of the household or what brought it on, but she surely poured out her heart.

She told God all about my illness and how they were looking after me and which of our friends had brought gifts of food. Susie and Pete listened quietly until she began to ask God to forgive her little brother and sister for annoying me and making me worse. Pete's head flew up indignantly, just as Dan's voice cut in quietly, "Forgive us when we do wrong, dear Father. And when we do right, help us not to be too proud. And now we pray, Jesus, tender shepherd, hear us. Bless thy little lambs tonight. Through the darkness be thou near us. Keep us safe till morning light."

The children and I joined in the familiar prayer. Their voices sounded so sweet, I felt a little choke in my throa

Susie and Pete blew me kisses fro the doorway as they scampered off to be Karen lingered a minute to ask, "Shall get undressed now, Daddy? Or shall keep my clothes on till you come bac from church?"

"You can get undressed, honey. I not going to church after all."

"You're not?" There was disappoin ment in her voice. "You said this mor ing I could mother-sit while you went the Ash Wednesday service!"

"You'll have plenty of chance to loo after mother in a couple of days and don't really feel like church tonight. Y wouldn't want me to fall asleep durin the sermon, would you?"

He was edging her gently toward th door. Men are so transparent when the try to be subtle!

"What do you think could happen t me that Karen couldn't look after?" asked, stopping him in his tracks.

"Why, nothing, of course. I jus thought I'd put my feet up in my ow living-room tonight."

"After all the visiting the evangelism committee has done and the way th ushers are depending on you, you jus have a whim that you'd rather stay home I may be sick but I'm not unconsciou enough to swallow that."

"Go on, Daddy," Karen urged. "I ca look after her. Really I can!"

DAN DREW HER out into the hall. I wa too sleepy to care what they decided. A I wanted was sleep.

"Please, Daddy," Karen was pleading "Susie and I are going right to sleep," called Pete's voice. "Aren't we, Susie?"

"I'm asleep already. Hush!"

"What is this?" Dan laughed. "A con spiracy to get me to go to church? O.K Since you're all so good, I'll go."

THE BIBLE IN DAILY LIVING

Do not be conformed to this world, but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.

For by the grace given to me I bid every one among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith which God has assigned him. For as in one body we have many members, and all members do not have the same function, so we, though many, are one body in Christ, and individually members one of another. *Romans 12:2-5*

"Let him who boasts, boast of the Lord." For it is not the man who commends himself who is accepted, but the man whom the Lord commends.

2 Corinthians 10:17, 18

But just as we have been approved by God to be entrusted with the gospel, so we speak, not to please men but to please God, who tests our hearts.

1 Thessalonians 2:4

WHAT WILL THE NEIGHBORS THINK?

IF PAUL HAD BEEN very concerned about what the neighbors thought of him, he might have avoided martyrdom. In fact, it might have provided him with two avenues of escape. He could either have conformed to their standards, thereby avoiding their anger (and also thereby denying the Christ); or, refusing to conform but still worrying about their attitude, he might have perished at an earlier age from nervous frustration or ulcers, before his enemies had a chance to imprison him and kill him. But fortunately, and I believe by the grace of God, Paul wasn't particularly disturbed about the neighbors' opinions of him.

I am not sure whether or not that attitude came easily to him. I am inclined to believe it didn't, because of the frequency of his references to the importance of remembering that it isn't our business to win the approval of men; but it most emphatically is our business to win the approval of God.

Indifference to the opinions of the non-Christians may not have been so difficult, but it would be quite natural, wouldn't it, for Paul to want very much the approval of the Apostles, for instance. He had been a leader of the persecutors of these Christians, probably directly responsible for the death of a number of them. Certainly it wasn't an easy job to convince them that now he had had a vision. Christ had spoken directly to him, telling him to preach the gospel. Indeed, why should the Apostles believe that? Wouldn't their Lord come to one of them, one of his own trusted companions, with any special messages, rather than to this Jew who had been hounding them?

THEN, TO MAKE MATTERS WORSE, Paul disagreed with them—publicly!—on some important issues. For instance, they said if Gentiles were to become Christians, they had to conform with Jewish law first, such as circumcision, certain rituals relating to food, and so forth. But this upstart, Paul, claiming to speak with the

authority of the Holy Spirit, said flatly they were wrong. That is a very embarrassing situation.

I think that when he writes to the Romans, for example, he is also reminding himself: ". . . circumcision is not just an outward physical affair, but is a God-made sign upon the heart and soul, and *results in a life lived not for the approval of men, but for the approval of God.*"

I wish, at this point, I could quote some impressive statistics from a national survey, but I have none. Partly, perhaps, because statistics on matters of the human spirit are pretty hard to compile.

But I wonder how many Christians have been robbed of the serenity that is rightfully ours, as children of God, because we have been too concerned about what the neighbors think, because "circumcision" hasn't resulted in living for God's approval instead of men's. Paul's later words to the Christians at Rome seem to be directed squarely at any Christian in any age: "Don't let the world around you squeeze you into its own mould, but let God re-mould your minds from within . . ."

THIS PARTICULAR TEMPTATION comes to us in so many insidious forms. It comes to the young and immature Christian (not only young in age but in Christian maturity) in a fear of being "different from other people." The fear of being "odd," out of the swing of things, is so powerful that it is sometimes difficult to discern the difference between a Christian and a non-Christian. God's approval or disapproval is a remote matter, whereas friends' approval is terribly present.

The temptation comes to the "church pillar" type, too, in another form. He wants the admiration and respect of his fellow church members, and so he is tempted to do the "correct thing" or say the "proper word" not because of his love for God or his love for God's children, but for his desire for the approval of the congregation.

WILL YOU FORGIVE a brief digression regarding a particular group of people? This temptation comes with peculiar force to "parsonage people," a group of people rather well insulated from some of the grosser temptations that overwhelm other people: temptation to gamble, to drunken orgies, to irregular sex expression. Those temptations don't, generally speaking, come around to the parsonage door; but the temptation to live for the approval of men not only comes to the front door: if you lock that, it will even climb in the window.

It begins innocently enough—wanting public approval for yourself so that your Christian message may, through that channel, also be received. But it is perilously easy to slip from that category into the next, that finds public approval pleasant for its own sake. I wonder how many prophetic messages, desperately needed by the church, have been toned down beyond recognition because the parson, or the parson's wife, was afraid of public opinion.

LIKE SO MANY OTHER of the devil's devices, this promises everything—and gives nothing! It says: "Look here, if you'll pattern your actions according to what other people approve, I'll give you popularity and happiness." Of course that isn't what happens to the Christian. He patterns his life after the opinions of other people only to discover that there is an insistent voice within that will not give him any peace at all. Until finally he can say with Paul: "We do not aim to please men, but to please God Who knows us through and through."

And with that, comes peace.

Personal Problem Clinic

Our prejudices

QUESTION: I was reared in a good home. My parents were fine people. I found out later, however, that some important things were lacking. The family entertained the general assumption that Negroes, Catholics, foreigners, business rivals, Democrats, and other questionable persons were classed as almost untouchable.

Now that I have been away from home for some time I am finding that those home-taught ideas are out of line with the thinking of many fine people. I now see that a good many things which I learned at home ought to be unlearned. But it is very hard to change, even though I am convinced about a number of matters. I seem to have left behind some old established ideas without acquiring new ones which actually work.

REPLY: Your experience is not uncommon. Most of us in past years acquired certain ideas, sentiments, and practices which we later found untenable. Some of those acquisitions were hard to shake off—vestiges of some still cling to us. The items may have varied widely, but they had to be discarded. Our childhood world seemed real, fixed, permanent, right, and proper. Only when we gained new viewpoints, information, and perspective did we awake to the handicaps under which we were living.

Proof of the wrongness of one's ideas, feelings, and habits does not automatically rid one of the undesirable items. Intellectual change may not carry with it an alteration of feelings and behavior. A person may clearly recognize the wrongness of race discrimination, gambling, jealousies, envying, or sacrilege, but the old feelings and ways of action, entrenched through many years, persist, and resist our efforts to dislodge them.

Understanding, appreciation, and association with other races, religionists, partisans, and modes of living usually help us to gain new sentiments and ways of life, but a full change generally requires considerable time. We need to check our feelings, ideas, and habits against the teachings, example, and love of Christ.

Devoutness in worship and participation in church activities will help. Self-searching and meditation will facilitate the change. The more we act out our honest convictions the more are we likely to develop fully Christian attitudes and modes of life.

Endless wants

QUESTION: Nellie, 13, and Harold, 11, can't understand why they cannot have everything their young brains dream up. They'd buy out a department store. There seems to be no limit. When I tell them we can't afford to buy everything they give me a look which seems to say, "Oh yeah."

When will they ever get some sense?

REPLY: A better realization of necessary limitations is overdue in the lives of these youngsters. The fact that they are still demanding so many things seems to indicate that you have been too indulgent in recent years. The children are too young to have a mature outlook, but they should have made decided progress in understanding family finances.

One family solved a similar problem by having the children sit up to the table with their parents as they prepared checks for the monthly household bills. A similar procedure may serve you and your family.

It would probably be still better to have the children participate in budget-making, know what the family income is, and what the obligations are right through the year. Such a method would enable them to see what the possibilities, obligations, and limitations are. It would help them to understand that money can be spent only once, and that if one or two family members are extravagant the rest of the family will have to pay the penalty.

—EARL S. RUDISILL

Strategy for Peace

Peace Can Be Won. By Paul G. Hoffman. Doubleday. 93 pages. $1.

Paul Hoffman, former Administrator of the Marshall Plan, has given us a forthright, well-reasoned explanation and justification of the present U.S. foreign policy. It is at the same time a thoughtful plea for its continuance. Since Mr. Hoffman was president of Studebaker Corporation before entering government service and, after leaving the ECA, became director of the Ford Foundation, his book will probably receive careful reading by business leaders. It deserves to be read far more widely than that.

Documenting six instances in which Russia has broken major promises, Mr. Hoffman nevertheless points out the terrible dangers involved in launching a "preventive war" against the Soviet powers. Instead he calls for the waging of great peace offensives on four fronts. Because of its predominant power the United States must take the lead in this, but "if we are to lead effectively we must work with the rest of the free world on a basis of partnership and unity." Mobilization of our strength for this peace effort is going to entail sacrifices of personal interests and freedom. Yet Mr. Hoffman is sure that these sacrifices will be as nothing compared to those required by total war.

In calling for a peace offensive on four fronts Mr. Hoffman is thinking of 1) our rearmament program and the North Atlantic Treaty Organization, 2) the Marshall Plan (ECA) and its continuance in some form during rearmament, 3) the furtherance of the work of the United Nations and the movement for European union, 4) the battle on the information and propaganda front where he is sure we have all the advantages if we will only make the investment.

If we properly pursue this effort for peace as he has outlined it, Mr. Hoffman believes we will achieve a "posture of strength." Then it will be possible to negotiate successfully with the Communist powers, or, barring that, to wait out the "cold war." The internal weaknesses in Russia may eventually bring about her collapse. In the meantime by living achievements in democracy the western world will be doing what is best to achieve that end.

HAROLD C. LETTS

Church, State, and School

The Wall of Separation Between Church and State. By Conrad H. Moehlman. Beacon Press. 239 pages. $3.

The volume sums up the conclusions reached by this teacher of church history in the Colgate-Rochester Divinity School after 50 years of study of the relation between church and state.

The reader who expects a discussion of the whole field, including the current issue of American diplomatic representation at the Vatican, will be disappointed. The book treats only of the unfavorable Catholic reaction to the decisions of the U.S. Supreme Court in the McCullom and Everson cases. There is no treatment of unfavorable Protestant reaction to the same decisions.

As background, the author presents a brief review of the historical situation during the first centuries of the Christian Church during which the Roman bishop emerged as the head of the hierarchy which claims unlimited sovereignty over the entire Christian church. There is also a commendable presentation of the provisions in the several state constitutions on the separation of church and state. This affords valuable source material not readily available. The chapter on "The Splendor of Public Education" is a brilliant defense of the American system of free public schools.

The method employed in the development of the theme is that of copious quotations from writers in the field. These are sometimes cited from secondary rather than primary historical sources. Such a method is always open to error.

It is a mistake to assume that the reader will be familiar with the details of the McCullom and Everson cases. Such details are not given. Dr. Moehlman is pronounced in his judgment that the released-time arrangement cannot solve the problem of religious instruction for our youth even if it were constitutional. Likewise he fails to see any merit in the teaching in the public schools of any so-called non-sectarian common core of religious beliefs or in a functional approach to religious instruction. He concludes that formal religious education must be left to the Sunday schools but offers no suggestions as to the improvement of such instruction.

There is at times a lack of clarity of expression as well as begging of the question. Lutheran readers will not agree with his comments on original sin or his disclaimer of any biblical basis for infant baptism. For those who desire a thorough review of the Catholic position on the public school system the volume will be helpful.

Wittenberg College B. H. PERSHING

Laymen Write About Religion

What On Earth Are You Doing? A Book by Laymen. Edited by Wallace C. Speers. Harper. 158 pages. $2.

A number of years ago the men who comprise the Laymen's Movement for a Christian World undertook the project known as Laymen's Sunday. On this day, usually the third Sunday in October, churches are asked to invite laymen to conduct the morning services, according to Wallace C. Speers, chairman of the movement. The project was undertaken "to spread the conviction of the reality of Christianity as a workable method for everyday living, and to help provide an ever growing group of spiritually conditioned men of practical ability."

Of this book and its objective, Elton Trueblood writes in the foreword: "The men who have written the essays gathered in this volume are not 'professional' Christians, but they *are* concerned Christians. They believe that the Gospel they are trying to spread and apply and understand more fully, is the only hope for our distraught world and, believing this, they are constrained to do something about it. It is a good sign."

Reprinted in the book are Laymen's Sunday messages, delivered by such men as Lee Hastings Bristol, Jr., businessman; Warfield M. Firor, surgeon; J. C. Penney, businessman; Charles P. Taft, lawyer; Harold E. Stassen, university president; Walter H. Judd, congressman, and many others.

Minister and layman alike will be motivated by this book to strive harder for the application of Christian principles in every walk of life. O. A. HANKE

Mount Morris, Ill.

Lectures on Doctrine

Christian Faith and Practice. By Leonard Hodgson. Scribner's. 116 pages. $2.25.

These are lectures delivered to students at Oxford and to leaders of the Church in England. An extended outline, and three topics for discussion with each lecture, render the book useful for study groups.

The aim is "to give a synoptic view of what Christianity is" and "to be descriptive," but not to defend or to urge the acceptance and practice of the Christian faith.

The lectures are entitled: "Introductory"—definitions of faith, creeds, etc.; "God and the World—the Doctrine of Creation"; "God and Evil—the Doctrine of the Atonement"; "God in Christ—the Doctrine of the Incarnation"; "The Holy Spirit—the Doctrine of the Trinity"; "The Church"; "The Christian."

The author acknowledges "an Anglican point of view," but strives to make the "treatment as impartial and objective as possible," and succeeds very well. The discussion is broad, philosophical, and related to many current inquiries among students. The essential basic elements of Christianity are described. The breadth and scope of the treatment make it possible to use a distinctive approach, and to formulate new statements of the teachings. Unique meanings are given to some doctrines. However, the whole presentation should stimulate discussion.

Columbia, S. C. M. L. STIREWALT

SYNODS

Virginians Have Quiet Session, Re-elect Officers

By FRANK F. EFIRD

Gains in membership and finances are reported. Synod will hold conventions in April. Wants Revised New Testament in church use

THIS YEAR'S CONVENTION of the Synod of Virginia, Feb. 5-8, at St. Mark's Church, Roanoke, was a lot like the weather—pleasant and not too warm. Between President J. Luther Mauney's sermon Tuesday night through the adjournment Friday noon, nothing was said about Communism, FEPC, racial segregation in churches, or Martin Niemoeller. Perhaps the most startling thing the 177 delegates did was to change the starting time of the annual convention from the first Tuesday in February to the second Tuesday after Easter.

Voting and ballot-counting for the many elections was going on practically all the time. All synodical officers were re-elected. That means the synod will have the following for the next two years: President, Dr. J. Luther Mauney, Marion; secretary, the Rev. M. L. Minnick, Salem; treasurer, Dr. A. B. Greiner, Rural Retreat; and statistician, Harry E. Pugh, Richmond.

Elections of lay and clerical delegates to the ULC convention were long and tedious but highly democratic. All nominations are by ballot and it takes the better part of two days to elect a slate. Though the synod is supposed to be "the most rural in the ULC," not a single lay or clerical delegate from a rural congregation was named. With two exceptions the 10 clerical delegates will be the same as for the 1950 convention. The synod asked its executive council to study the procedure of nominations for lay delegates to the ULC convention "particularly considering the possibility of receiving nominations from the conferences of synod."

FINANCIALLY THE SYNOD had an acceptable year. Treasurer A. B. Greiner reported $126,778.98 was given on the budget of $145,314. The figure represents the largest regular benevolence giving in the synod's history. Lutheran World Action Director S. Wallace Beery of Edinburg reported $31,549.68 given on a goal of $31,469.93. CHEY Director Melvin S. Lange of Staunton stated that as of Jan. 15, $131,497.04 had been pledged on CHEY; $113,477.86 in cash has come in. The 1952 synodical budget totals $144,133.

Statistically speaking, there were some membership gains, but none very large. Baptized membership increased by 952, making the total 36,212. Confirmed membership went up by 445, making the total 27,559. Communing membership increased by 574, making the figure 18,026. Few synods in the ULC have a lower percentage of communing members. There are some who believe the fact that apportionment in the Virginia Synod is based entirely on communing membership has something to do with it.

THE REPORT OF Dr. Luther W. Strickler, Norfolk, chairman of the Home Mission Committee, showed three new missions have been organized since the last convention. They are: Holy Trinity congregation, Martinsville; Advent congregation, Richmond; and Epiphany congregation, South Arlington. Four missions were housed in new buildings. They are in Oak Ridge, Tenn.; Roanoke, Fredericksburg, and Richmond. In Petersburg a new mission church building is nearing completion. To give additional stimulus to home mission work, it was de-

SPOKE FOR SYNOD, UNITED LUTHERAN CHURCH
President J. Luther Mauney, Secretary F. Eppling Reinartz

cided to have a synod-wide financial appeal at Pentecost.

The Rev. Paul L. Royer of Bluefield, W. Va., preached the sermon for the ordination of Ira J. Wilson, Pittsburgh native and Gettysburg Seminary graduate, who has accepted a call to the Shenandoah, Va., parish. George T. Stapleton, Richmond, Union Seminary (New York) graduate, and Kenneth Crumpton, Jr., Richmond, who is scheduled to finish at Mt. Airy Seminary in May, were approved for ordination when they have been properly called.

SEVERAL REQUESTS were directed to bodies outside the synod. First, the synod asked that "the Executive Board of the United Lutheran Church ask the Common Service Book Committee to consider preparing an Order for the Reception of Congregation into the Membership of Constituent Synods."

Second, the decision was made to request the joint Commission on Liturgy to use the Revised Standard Version of the Bible in the new Service Book. On this question the vote was far from unanimous.

No decision was reached regarding membership in the Virginia Council of Churches. Approved was the continuation of a committee for further conference with representatives of the Virginia Council regarding possible Virginia Synod synodical affiliation. A small sum was voted for the work of the Council. The ULC Executive Board, after studying the constitution of the Virginia Council, declared some time ago that "The Virginia Council of Churches is not, accurately speaking, a council of churches at all. It is fundamentally a council of representatives of Protestant Evangelical denominations, of county and city councils of churches, plus members at large."

As the result of a study of ministry to persons in institutions on the territory of the synod, a recommendation was endorsed to provide "systematic volunteer chaplaincy services to people in public and private health and welfare institutions . . . throughout the territory of the synod, with the superintendent of the synod doing the essential field work."

Resettlement Service Chairman, the Rev. Henry C. Castor of Danville, has been hard at work. Since his appointment as chairman

in August, he has secured assurances for 35 ethnic German families.

The Parish and Church School Committee sent out a questionnaire to pastors during the year. Among other things, the reponses showed 34 churches with only one Sunday school room. Only 12 of the churches reporting have 10 or more classrooms.

BY A FULL-THROATED unanimous vote the convention registered "unalterable opposition to the appointment of an ambassador from the United States to the Vatican."

President J. Luther Mauney was given an expense-paid trip to the Lutheran World Federation meeting in Hannover, Germany, this summer.

United Lutheran Church representative at the convention was Dr. F. Eppling Reinartz, ULC secretary. He related his two reports to the gospel for the previous Sunday and called them "Transfiguration." He gave a vivid portrayal of the church's ongoing work.

Delegates to ULC Convention

Clergymen: J. Luther Mauney, M. L. Minnick, R. Homer Anderson, J. J. Scherer, Jr., Rudolf G. Schulz, William E. Eisenberg, Melvin S. Lange, Luther W. Strickler, John H. Fray, Allan H. Fenner.

Laymen: E. E. Keister, Strasburg; H. Sherman Oberly, Salem; Richard T. Edwards, Roanoke; J. Lindsay Almond, Jr., Richmond; E. R. Miley, Sr., Tom's Brook; Harry E. Pugh, Richmond; T. C. Rohrbaugh, Salem; A. A. Shutters, Edinburg; J. L. Foltz, Shenandoah; Leon Easterly, Greenville, Tennessee.

He also addressed a Brotherhood rally on "Dynamic Deacons." Mr. E. E. Keister of Strasburg, speaking on what people can do for the Kingdom by making Christian wills, suggested that the ULC secretary preach on "Dynamic Dead Deacons."

The next convention of synod will be held in Christ Church, Roanoke, Apr. 14-17, 1953.

LETTERS TO THE EDITOR

Jesus without a beard

SIR:

My children would like to send a beautiful picture of the child Jesus to the little boy "who doesn't like" Jesus because of the beard shown in most pictures. The letter about the little boy was printed in the "Personal Problem Clinic" of Jan. 23. MARY H. DAVEY

Will the mother who wrote the letter answered on Dr. Rudisill's page of Jan. 23 please send her address? Unfortunately her letter has been filed away so safely it can't be found.

No broadcast

SIR:

In the Jan. 16 LUTHERAN it was stated that radio station WJW in Cleveland would carry Dr. Fry's address scheduled for Jan. 27 at the evangelism conference in Minneapolis. Since I believe what I read in THE LUTHERAN, I inserted a notice in our church bulletin asking our people to tune in.

We were unable to get this address on any station in Cleveland or elsewhere. This same thing has happened five or six times in the last few years. I cannot recall ever getting a broadcast from Cleveland stations or near-by stations of any of the addresses that we pastors were asked to advertise to our people. I need not tell you how embarrassing it is to a pastor to have this happen repeatedly. J. H. L. TROUT

Cleveland

We published the information given us by the publicity agency of the conference. The broadcast was made at Minneapolis, but there must have been variations or changes of plan in its use in some areas. Since we discover that this happens repeatedly, we shall make it a policy of this paper hereafter not to announce broadcast schedules. We are eager to maintain a reputation for accuracy.

HAWAII:

Young Hawaiians Hold First Island-wide Conference in 70 Years

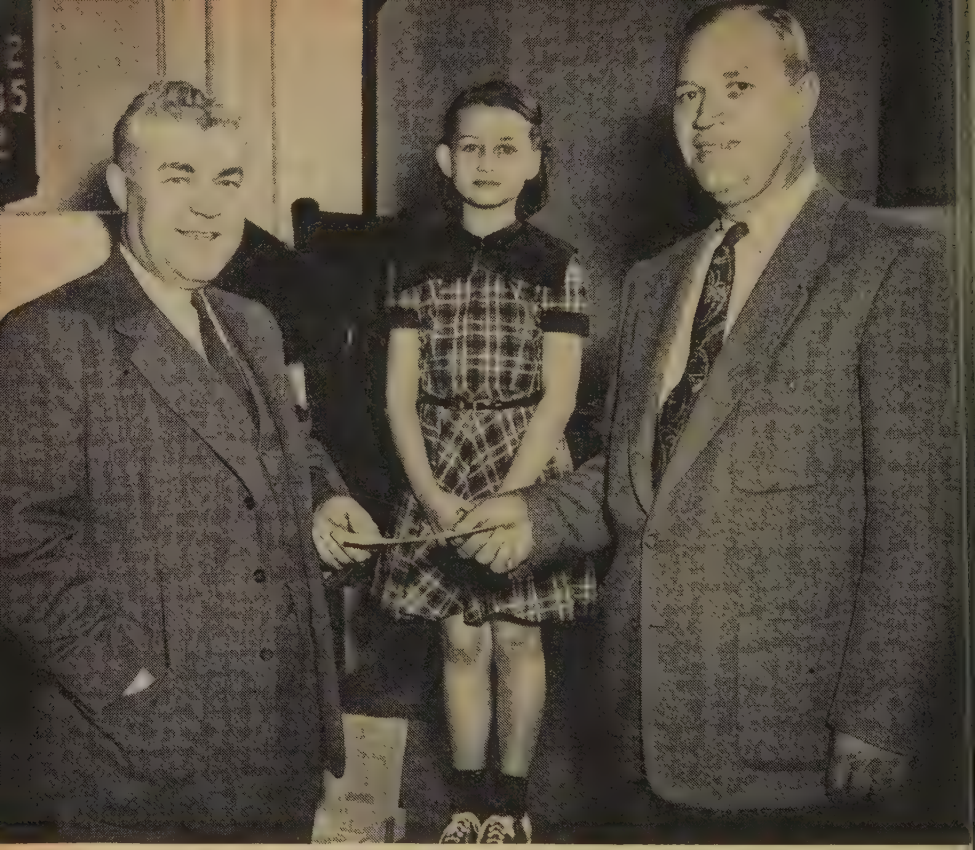
HONOLULU—Lutheran teen-agers in Honolulu were hosts recently to 16 young people from Lihue on the island of Kauai for the first territory-wide Luther League conference in the 70-year history of the Lutheran church in the Hawaiian Islands.

The conference was another significant indication of the recent expansion and increased activity of the Lutheran church in Hawaii. Until three years ago there were only two Lutheran churches; one in Honolulu, and the other in Lihue, which had been without a full-time pastor for several years. Today, because of the interest and efforts of the Board of American Missions and the California Synod, there are four congregations with full-time pastors serving at the interracially populated Crossroads of the Pacific.

For the 40 delegates from the four churches, representing almost all the various racial groups in the Islands, the three-day conference theme, "Christian Youth in the World," gained added significance when election results were read. Chosen to serve were: President, Maybelle Nekota, Japanese; vice president, Ann Phillips, Spanish-Dutch-English; secretary, Angeline Furtado, Portuguese; treasurer, Franklin Swanson, Caucasian.

Most popular of the non-session activities was the launch trip through the Pearl Harbor

NEW OFFICERS of the Hawaiian Luther League Conference are shown here with three BAM pastors serving on the Islands. Left to right, front row: Secretary Angeline Furtado, Vice President Ann Phillips, President Nekota and Treasurer Franklin Swanson. Back row: Pastors Franklin Swanson (St. Paul's Church, Kaimuki), Thomas Allport (Lihue, Kauai) and Advisor Waldemar Hintz (Pearl Harbor). New officers represent Portuguese, Spanish-Dutch-English, Japanese and Caucasian races!



COLUMBIA (S. C.) Police Chief-Lutheran Layman L. J. Campbell (right) presents his pastor, Dr. Wynne C. Boliek, a check for $1,000—the gift of Reformation Church to be used towards expenses in attending the Lutheran World Federation convention in Hannover this July. Layman Campbell served as treasurer for a congregational committee which solicited the funds. Janice Derrick (center) served in a similar capacity for the Children of the Church. The youngsters, studying "How We Can Help Our Pastor," agreed on saving pennies and nickels to be added to monies raised by the congregation. Janice, on behalf of her group, made a "special presentation"

Navy Yard. This included a visit to the sunken remains of the USS Arizona where 1,102 officers and men have been entombed since the Japanese attack on Pearl Harbor in December 1941.

All business sessions of the conference and the installation service were held at the Lutheran Church of Honolulu. The closing candlelight service was held at the Lutheran Church of Pearl Harbor, whose Pastor Waldemar G. Hintz was elected advisor of the conference. WALDEMAR G. HINTZ

OHIO:

New Inner Mission for North Ohio Formed Among 20 NLC Congregations

COLUMBUS—A new inner mission society—the Northern Ohio Lutheran Service Society—was formed in Ohio on Feb. 14 by the 20 NLC congregations there (half are ULCA). Thirty Missouri Synod congregations have had an exten-

sive city mission work and Lutheran Hospital in this center of Missouri strength, but other Lutheran congregations have had no outlet for service.

The new society brings to six the number of inner mission organizations in Ohio.

THE LUTHERAN WELFARE SOCIETY of Northwestern Ohio (Toledo) has been accepted into full membership in the Child Welfare League of America. This is the second Lutheran agency in the U.S. to be so received.

Senator John L. Bricker has written Ohioans who had protested the appointment of an ambassador to the Vatican that he has received over 25,000 such letters of protest from his constituents.

OESTERLEN HOME at Springfield is seeking a license to permit it to provide foster home and adoption service for its constitutency.

HOPE CHURCH'S (Toledo) mortgage was burned Jan. 27.

CO-CHAIRMEN Louis C. Panning and David Albright reported that the every member canvass at Trinity Church, Akron, had brought in $90,818 in pledges early last month against the goal of $93,765.

REDEEMER CHURCH, Toledo, was grateful for 178 accessions in 1951, including 20 adult and 68 child baptisms. A second neighboring house has been secured for Sunday school space and will soon be occupied by classes; a near-by lot has been purchased.

FIFTH CHURCH, Springfield, has received a $200 bequest . . . For the first time, every family will receive THE LUTHERAN.

THIRTY-SEVEN years' service as church treasurer by M. L. Deininger was recognized last month at St. Paul's Church, Lynchburg. Mr. Deininger had served on the church council for 20 years, as janitor for 19.

WESTWOOD CHURCH, Dayton, Carl Coad pastor, is watching a $25,000 building fund grow with weekly building fund receipts of $600 (out of a campaign for $125,000 last November).

E. RUDOLPH WALBORN

FILED

story of the week

A UNITED Lutheran layman came back from a church meeting enthusiastic about one of the causes of the church he had "discovered" there.

"This is just what I've been waiting for," he told his wife at breakfast next morning. "At last I've got something to sink teeth into!"

The weekly church bulletin, however, contained no news of the new objective. Nothing was said from the pulpit! Puzzled, the layman and his wife discussed it over the dinner table Sunday.

"Maybe the pastor has some reason for holding off announcing it," the wife offered. "Why don't you call him and ask?"

"I could . . . but I'll wait a week or so. Maybe this week's mail didn't bring him the promotion I know was mailed Monday."

THREE weeks went by . . . and still no mention of the benevolent project.

Pastor and layman met on the street the following Tuesday.

"Pastor, didn't the church send you an explanation of the new benevolent objective?"

"Why, yes," stammered the pastor uneasily. "It came about three weeks ago. Why, are you interested in it?"

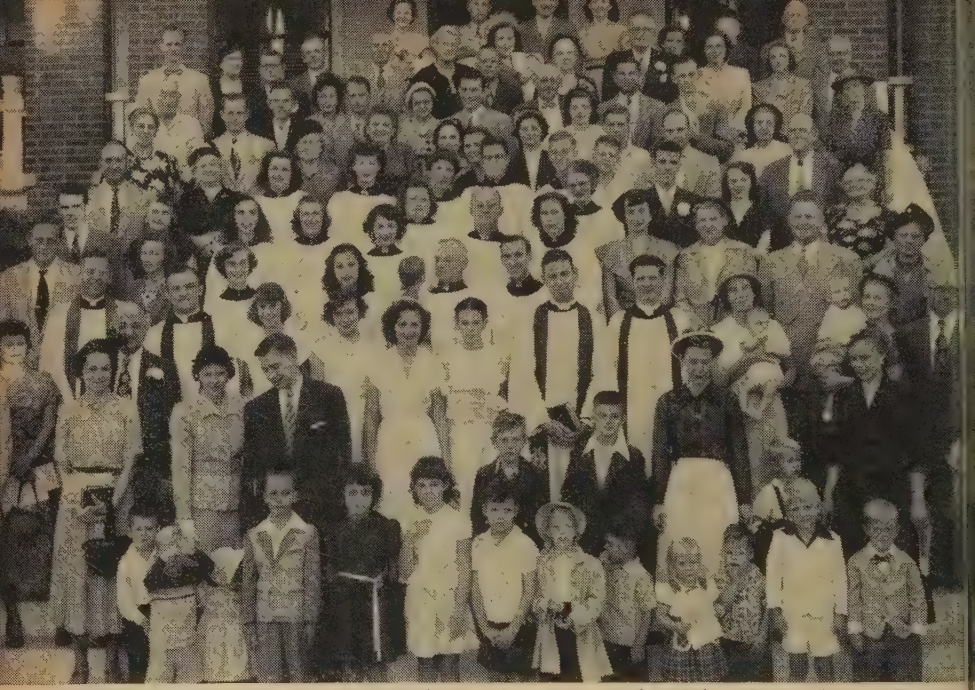
The layman didn't stammer: "Of course!"

". . . but I didn't think our congregation would be interested in that!" apologized the minister.

"Now you listen to me!" The layman was emphatic, indignant. "Don't you do my thinking for me! As my pastor, you're responsible for passing on to me any and all information that comes from the church. You owe that much to your church and our congregation. It so happens that the cause you dropped into the 'circular file' beside your desk promises to be a favorite benevolence of mine!"

Nowadays, the pastor doesn't empty his wastebasket as often as he used to.

—DICK SUTCLIFFE



LARGEST mission ever developed in Florida Synod was organized at Palma Ceia, suburban Tampa, late last month. Received on charter roll were 149 baptized members, including 113 confirmed members. Participating in organization: Mission Developer Clayborne King, Synod President Royall Yount, along with Synodical Officers Henry Kahlenberg and Francis Fesperman

WISCONSIN:

Lutheran Layman's Bequest Makes Milwaukee Lutheran Hospital Possible

MILWAUKEE—Before Lutheran Layman Kurtis Froedtert, 64-year-old member of Bay Shore Church, Milwaukee, died on Dec. 6 he made certain that his huge estate would be distributed wisely. His will stipulated that 60 per cent of his financial resources would be placed in trust for the building, equipping and maintaining of Froedtert Memorial Lutheran Hospital. The will also provided for funds to aid needy college students, physically handicapped children and orphans and for research in the fields of food, medicine and chemistry.

Thus a Lutheran became the donor of the largest bequest for the good of all the people of Milwaukee in the city's 103-year history. Mr. Froedtert contributed generously during his lifetime to Epiphany and Bay Shore churches, Milwaukee.

Froedtert had often been asked to serve his church in various offices, but consistently refused the invitations because he felt his long absences from the city prevented him from performing properly. However, he placed a high value on the work of the Christian Church in general, and his gratuities to churches were numerous and extensive. In addition to his own church, other Lutheran churches in different synods are known to have been surprised by the arrival of checks for $1,000 and more—gifts of the Froedtert Foundation which he controlled.

Because of his position and activities, Froedtert was known to many people, though he was really fully understood by few. His keen sense of business, boundless energy and tireless capacity for work gave him a Midas touch in every undertaking he attempted. He concentrated his ability toward building, creating and developing, more, in recent years, for the personal satisfaction he derived from success, than for the profit that resulted, though profits were always ample.

His estate was estimated at more than $10 million at his death, yet his life was marked by more than the usual number of tragedies and he was plagued by the same human frailties that beset all men.

He was a man who possessed all the influence and power that money can buy, and was not lacking in self-confidence, yet he began each day with prayer, and constantly kept a picture of Christ on his office desk.

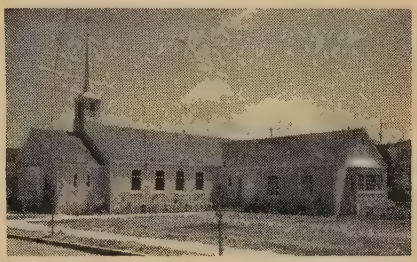
Froedtert's keen mind and quick grasp of essential facts enabled him to see and understand matters which were not immediately clear to others. With such people he was occasionally impatient, as he was also frequently with people who could not agree with him. His interest in the churches to which he belonged sometimes cooled temporarily when the members failed to approve a suggestion which he sponsored.

At his funeral service a close friend and business associate read a eulogy that said, in part, "Once in many years you meet a man with whom you feel no mental reservations, but instinctively accept him at full value and with a warm glow of pride in claiming his friendship. He was a fighter who always tried to be right. He may have failed in judgment at times, but he was always honest.

"He fought only for what he believed to be right, and did not yield to wrong even though at times it may have prevailed. He was courageous. Never were the odds too great for Mr. Froedtert. He made his stand without ever considering if he might find himself alone. He never compromised with expedience . . ."

—THE MILWAUKEE LUTHERAN

HOME MISSIONS



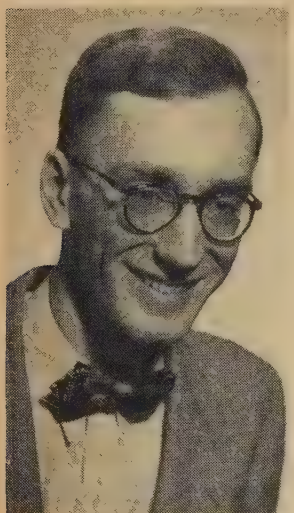
CALIFORNIA: Built for $32,900 is this $45,000 St. James' Church, in Richmond. Since its dedication last summer, Sunday school enrollment has increased 50 per cent, church attendance, 25 per cent. Total indebtedness is $28,000. The congregation plans a new parsonage for Pastor Carl H. Moyer and his family.

WEST VIRGINIA: A 75-year-old organ which supplies music for services in the new mission at St. Albans has been refinished by Layman Ralph Allbright, of Trinity Church, Charleston. Power for the instrument is supplied by an Electrolux Cleaner!

OREGON: The new Sunday school in Klamath Falls is letting no grass grow under its feet. Although it had convened only five times before Christmas, a highly acceptable Christmas program was presented. By Jan. 13, attendance had risen to 73. Hope (mission) Church and Sunday school are under the leadership of Pastor M. Roderick Anderson.

NOVA SCOTIA: Synod's newest mission is Good Shepherd Church, Upper Branch, in Lunenberg County. Organization was effected New Year's Day with Synod President C. H. Whitteker and Pastor Alfred Schenk participating.

MINNESOTA: "The Cross of Christ Lutheran Church of Minneapolis," soon to be organized by Seminarian Robert Law, will apply for membership into synod at the May convention. Members are currently worshipping in a garage rented for $50 a month.



JOURNALIST KARSCH
. . . the opposition got 'im

Presbyterians Get Lutheran

A half-dozen feature articles in THE LUTHERAN this last year were labeled: "BY CARL G. KARSCH." Mr. Karsch, whose father and grandfather are Lutheran pastors, liked to do research and writing for the church paper as a relaxation from his work as a copywriter for the Sun Oil Company advertising department.

Writing for a church paper became so interesting to Mr. Karsch that he decided to abandon Sun Oil and go full-time into religious journalism. He had been editor of The *Pennsylvanian*, student paper at the University of Pennsylvania, during his college days, and had been a staff reporter to The Philadelphia *Inquirer*.

Unfortunately THE LUTHERAN—with a total of three men in full-time service in its editorial department—couldn't stretch its budget enough to make room for a fourth. But the booming *Presbyterian Life* took advantage of the situation to offer Mr. Karsch an associate editorship.

The Presbyterian paper has turned out to be the most strikingly successful American church periodical of the 20th century.

Three years ago it had 88,000 subscribers, and this month 533,000. More than half of all Presbyterian U.S.A. congregations now send the paper to every family within their membership.

Gift Trip

Members of Zion Church, Cobleskill, N. Y., have presented their pastor, the Rev. Walter E. Bock, with an unusual gift: funds for a round-trip to Hannover, Germany (Lutheran World Assembly), this August. The pastor will be able to visit his birthplace and his father prior to the sessions.

$500 for Twenty

When members of Emmanuel Church, Pottstown, Pa., prepared to observe the 20th anniversary of the pastorate of Dr. Luther A. Krouse, they included in their plans the presentation of a check for $500 to the pastor, another for $250 for Mrs. Krouse.

Philadelphia Seminary Professor Russell Snyder, a classmate of Dr. Krouse's at college and seminary preached the anniversary sermon; Council Vice President A. W. Koppenhaver presented the checks.

Laywoman Honored

Mrs. Susan K. Schaefer, president of the Lutheran Women's League of New York and Vicinity, was named the first recipient of the "annual citation for distinguished service" presented by the Lutheran Society of New York.

The award was made at a recent Hotel Astor dinner and recognized Mrs. Schaefer's "exemplary leadership and service for over 40 years in many religious, charitable and social Lutheran organizations affiliated with various church bodies of the Lutheran Church in America," and "her active interest in the young, the aged, the unfortunate and the destitute."

Four Languages

New assistant to Dr. Charles L. Grant at Faith Church, St. Paul, Minn., is the Rev. John Zeltin, former pastor of Trinity Church, Manlius, Ill. Pastor Zeltin, a native Latvian, is a graduate of Chicago Seminary and speaks Latvian, Russian, German and English.

Wieder Installed

The Rev. Raymond Forrest Wieder, a Central Pennsylvania Synod pastor, has been installed as executive secretary of the Interchurch Council of Greater New Bedford (Mass.) in cere-

ELECTED president of the oldest Inner Mission Society in the United States (50-year-old Lutheran Social Mission Society of Philadelphia) is Layman Leonard F. Ashford, member of Advent Church, Philadelphia, and active Ministerium of Pennsylvania churchman

monies held in Grace Episcopal Church, New Bedford.

First Fulbrighter

The first American student to arrive for study on foreign soil on United States grants under the Fulbright Act was a Lutheran. He is Irvin T. Redcay, son of Mr. and Mrs. Irvin Redcay, of West Lawn, Pa., members of Advent Church in that community.

Young Redcay, one of 140 students now overseas as Fulbright scholars, is studying music at the Royal Academy of Music in London. He received his bachelor of music degree from the Eastman School of Music in Rochester, N. Y., last spring.

BRIEFLY SPEAKING

Taking their cue from The Story of the Week in THE LUTHERAN (Aug. 22, 1951), councilmen of St. John's Church, Ingomar, Ohio, recently wrote down their annual salaries, ran a quick addition, struck an average and voted the final figure as their pastor's salary for 1952. Result: Pastor Herbert Hamburger has an $800 raise! Pastor Hamburger's comment: "It pays to read THE LUTHERAN!"

Hope Church, Toledo, Ohio, makes a habit of operating "strictly in the black!" On Jan. 2, Pastor Walter Larson and councilmen forwarded to synodical headquarters their 1952 apportionment in full! This is the 22nd consecutive year the congregation has paid this money one year in advance! The 1951 CHEY quota at Hope was tripled.

When Pastor Henry Luffberry and the church council of Tabernacle Church, Philadelphia, discovered that on numerous Sundays during 1952 three or four people wanted to sign up for placing flowers on the altar, they presented a unique solution to their problem: establishment of a Memorial Hymnal Fund. Members are being encouraged to present such "memorials" which, incidentally will be recognized in the weekly church bulletin, placed in the fund for the purchase of the new Common Service Books when they are published sometime in early 1955. The churchmen figure that in the intervening three years, sufficient funds will be realized for the purchase of the church's supply of new hymnals.

Thirteen former members of the choirs of Holy Trinity Church, Berlin, Pa., have been around a little while! Their aggregate years of service: 917! The group, ranging in age from 55 to 86, frequently lend their talents during special congregational events. Most recent: a Luther League-sponsored program of old, familiar hymns.

Messiah (Denver, Colo.) Church's Associate Pastor Clarence Lund recently traveled nearly 6,000 miles to make three pastoral calls. When a devoted 18-year-old son of Ascension Church, St. Paul, Minn., became incurably ill last fall, he called his former pastor (Pastor Lund) since a successor had not yet been called. A 2,000-mile round trip by plane was made by the Denver cleric; several weeks later a second air-jaunt was effected. The third was necessary when the young man was buried recently.

MEMBERS of Carthage College's "Faculty Fossils," billed on intramural athletic programs as "a on the flabby side of 35," include a minister, biology teacher, admissions counselor, book stor manager and two public relations officials, and a former All-American football tackle. Tea record: three losses, no wins! Team manager's only comment: "Season isn't over—yet!"

Pennsylvania Pastor's Daughter Dies Under Wheels of Mammoth Trailer Truck Nebraska Parsonage Rocked by Gas Explosion; Woman Critically Injured

MISFORTUNE rode roughshod in two United Lutheran parsonage families thi month. In Bethlehem, Pa., Mary Beth Lechler, five-year-old daughter of the pasto of Messiah Church, died instantly beneath the wheels of a huge tractor-trailer truck In South Omaha, Nebr., Mrs. Arthur H. Pinkall, wife of the pastor of St. Luke Church, was in a "very critical" condition in the hospital after leaking gas exploded i the parsonage basement just as she was going down the cellar steps.

Little Mary Beth was on her way to kindergarten, had just crossed a street when, eye witnesses reported, she reversed herself and ran back into the path of the large truck. Despite the driver's frantic efforts to veer his vehicle sharply to the right, life in the little girl was snuffed out as her body was dragged some distance under the wheels.

A policeman, guarding traffic at a regula school crossing less than 75 feet away sobbed as he related to fellow officers ho Mary Beth could have been saved if she ha waited until reaching his corner to cross.

In the Nebraska tragedy, South Omah city officials believed the cause of the ex plosion was a broken natural gas main tha

permitted the explosive gas to seep into the parsonage basement some time before Mrs. Pinkall descended the steps to burn paper in a basement incinerator. The explosion wrenched the front porch loose from the house, shattered windows, pulled the living room carpet from under a piano and deposited it in a heap, and pushed walls of the house four inches in an outward direction. Fire that accompanied the explosion gave Mrs. Pinkall painful burns that covered 90 per cent of her skin area. About 40 per cent of the burns were of the most serious type. At press time, her condition was said to be "very critical." —R. T. S.

MINNESOTA:
More Churches Support Missions in Liberia and British Guiana

MINNEAPOLIS—Two more congregations of Minnesota voted special support to foreign mission work. Richfield now participates with six other congregations in support of the Rev. and Mrs. Gordon Lindeman, Liberia, Africa; Mt. Carmel, Minneapolis, voted $300 a year toward support of mission work in Africa or British Guiana.

HOLY TRINITY, Minneapolis, enjoyed its greatest year according to reports: baptized membership is now 3,809; confirmed, 2,409; communing, 2,217. Three hundred two adults were received during the year—over half of whom had not been members of any Christian church. Total receipts were $110,066.66 with gifts of $43,788.70 for benevolence.

TWENTY-THREE of the 49 congregations of Central Conference have declared estimated gifts of $6,020 during 1952 for the Conference Lake Camp at Chisago City, Minn. Expenditures of $10,000 will be made on camp improvements.

ST. JOHN'S, Minneapolis, has extended a call to Seminarian William W. Williams to become assistant pastor.

CAMPUS

WAGNER College's annual Faith and Life Week (March 2-6) will feature campus addresses-lectures-forums-bull sessions by Dr. Ralph Loew, Buffalo, N. Y., ULCA pastor; Mrs. Warren Hastings, chairman of the Committee on Just and Lasting Peace of the Washington (D. C.) Federation of Churches; Dr. Oscar Lee, executive secretary of the Department of Race Relations, NCCCUSA; Director James Stoner, University Christian Mission; the Rev. Cameron Hall, executive secretary of the department of church and economic life for the Federal Council.

NEWBERRY College entertained high school seniors on campus Feb. 15-17 with a program that included a Newberry-Presbyterian basketball game, a Newberry Singers concert, a moving picture and classroom visitation. A week later, a second group of South Carolina high school seniors were guests for a similar "long week-end."

LENOIR RHYNE College reported a spring enrollment of 747 students, 30 less than those enrolled in September. Sixty seniors, 43 juniors, 54 sophomores, and 34 freshmen made the honor roll.

HARTWICK College's Radio Choir has just completed an extensive tour of New York state high schools and civic organizations. They have had two radio and three television appearances, have invitations from eight school systems for concerts next fall.

THIEL College recently announced the addition of Dr. O. F. H. Bert, professor emeritus of Washington and Jefferson College and a former dean and professor of mathematics at the Greenville (Pa.) institution, to the faculty for the spring semester. Dr. Bert played an important role in the history of Thiel when he was assigned the difficult task of recruiting students and faculty for reopening the college in 1907. He is a member of the Philadelphia Seminary board of directors, a councilman at First Church, Washington, Pa., has served 12 years on the ULCA's Board of Education.

NEWS IN THE CHURCHES

SYNOD'S STEWARDSHIP COMMITTEE has named Pastors McCreary, Graf and Wetzler to conduct conferences with pastors at Minneapolis, Neenah and Milwaukee with a purpose of planning thorough Every Member Canvasses. When interviews have been completed this committee will present a complete layout for what is hoped will be the most thorough Every Member Canvass in our Sunday schools and churches ever conducted in synod.

The Synod of the Northwest may approve the purchase of an extremely desirable site near the seminary's administration building for the erection of a chapel sometime in the future. The corner lot, opposite the grounds of the Art Institute, is available. With it is an office building that could be remodeled into headquarters for synodical offices. Officials of synod and seminary, pastors of the city approve the idea.

SALEM CHURCH, Minneapolis, has voted to call an assistant pastor. The Building Committee was authorized to proceed with the construction of the $230,000 extension to the church nave, plans for which have been approved by the Building Committee. Two hundred members of this congregation enjoyed a pot-luck buffet supper in Fellowship Hall Feb. 3. Nearly 100 teams were given full instruction on the purpose and nature of the 500 calls that they would make du ing the week. They then retired to the san tuary for the Vesper Service where the were "set apart" for the work, and receive Communion.

THE REV. EDWIN DAY, graduate of Nort western Seminary, was ordained Feb. 10. A the same service in Ascension Church, S Paul, he was installed as pastor by Dr P. H. Roth, J. H. Dressler and Paul Bisho

LAKEVILLE, MINN., is the latest congreg tion to vote to send THE LUTHERAN to ever home in the parish.

In January Minnesota shot into secon place among agricultural states in the n tion in its giving of food for Christian Rur Overseas Program. More than 43 freig carloads of farm commodities have bee given since the appeal began in mid-N vember. Minnesota's contributions have value of $86,873—only Texas has given mor

ATONEMENT CHURCH, Minneapolis, re ports that THE LUTHERAN will go into ever home in the congregation in 1952 as an ite of the current expense budget. Atonemer is the youngest church in synod.

THE REV. ROLFF A. NORMANN was in stalled as executive director of the Luthera Welfare Association of Montana recently.

PAUL LUTHER WETZLE

PENNSYLVANIA:

Blanshard Address Disrupts Harrisburg Religious Calm; Bishop Replies

HARRISBURG—Author-Lecturer Paul Blanshard, currently winding up a nation wide speaking tour on American Freedom and Roman Catholic Power, made a speec before 2,500 in Harrisburg's Zembo Mosque on Jan. 3. As expected, he spared n words, pulled no punches in his interpretation of the history of the Roman Catholi Church's influence in public life. A portion of his remarks were recorded and the broadcast over Station WHGB.

Roman Catholics of the state capital became, overnight, "protestants," voicing vigorous and effective disapproval of the broadcast speech. Station officials, admitting the "speaker proved offensive," offered equal time for a Catholic answer.

Selected to offer a rebuttal was Bisho George L. Leech, of the Harrisburg dio cese. Advance notice of the answer wa broadcast and published in full-page ad vertisements in the newspapers. Ten day later (Jan. 13) the bishop went befor

DEDICATED recently is this new Grace Church in Deephaven, Minn. Participating in ceremonies: Northwest Synod President Paul Bishop, Pastor Eden Nicholas. Congregation was organized in '46, has grown from 55 to approximately 300 persons since. Members plan to convert new church into parish house when larger church is built. A community open house was conducted recently

WHGB microphones.

"Mr. Blanshard (has) succeeded in hurting our Catholic people more deeply than he knows, by making fun of our beloved and venerable spiritual father, by holding up to ridicule the ancient and sacred ceremonies, customs and institutions of the church and by rehearsing a long litany of calumnies and clever half-truths and plain untruths about us, to all of which we Catholics are quite accustomed."

Pointing out that the Blanshard address had concerned itself only at the outset with the announced topic—the Vatican ambassadorship—the bishop said he considered "this question a most natural one for any American citizen to think about and to discuss, whether publicly or privately . . . because . . . it is always a question of whether or not the step would be for the best interests of the United States of America . . . we the people, should make the decision.

"I have my own opinion on this particular question and my reasons (and my opinion would surprise Mr. Blanshard) . . . but to make of this purely civil measure . . . a dark and scheming plot of the Catholic Church against the civil and religious freedom of Protestant America—well, that's a little hard to swallow.

"I think that here in our own community, where we seem to get along together pretty well as friends and neighbors, our people are not too much convinced by the stranger who accepted Harrisburg's hospitality, remaining long enough to show us how not to be a good neighbor and Christian gentleman."

Rebutting the bishop's rebuttal, United Churches Executive Secretary Joseph Woods issued a terse comment: "Protestants find no need to retrace any steps and plan none; Mr. Blanshard's address stands on its record."

The record was more than a figure of speech. Protestants (who wanted to) could borrow a recording of the entire address and play it (for anyone who wanted to listen) at their convenience.

TRINITY CHURCH, Camp Hill, dedicated a $120,000 Parish and Church School building Feb. 17.

ZION CHURCH opens its doors in a special way for servicemen.

Now provided is a USO information center sponsored by downtown congregations: Zion and Messiah Lutheran, Grace Methodist, St. Stephen's Episcopal Cathedral, Market Street Presbyterian, and Salem Reformed congregations.

TRINDLE SPRING congregation has moved into a recently dedicated $50,000 educational social annex which provides for the church school averaging more than 300 in attendance. The sanctuary, severely damaged by lightning last summer, has been completely redecorated.

Speakers included Drs. Harvey D. Hoover and George H. Berkheimer.

GEORGE WHETSTONE

ON BEHALF of the Allentown Conference of the Ministerium of Pennsylvania, title to a brand-new automobile is presented to Dr. G. H. Bechtold, executive secretary of the Lutheran Board of Inner Missions, by Pastor Raymond J. Heckman. It will be used in inner mission work

PENNSYLVANIA:

County Ministers Denounce UMT; Ruff Slated for Reformation Address

YORK—The York County Ministerial Association has denounced UMT saying: "The ideals of freedom and democracy would be threatened; the money could be better spent; permanent military training would endanger peace."

DR. ELSON RUFF, editor of THE LUTHERAN, will be the Reformation Day speaker in York this fall.

FIFTEEN DIRECTORS were elected; by-laws were adopted; a budget of $8,954 was accepted at the first annual meeting of the Lutheran Welfare Service of York county in St. Paul's Church, York. The board was to reorganize Feb. 21.

ST. MATTHEW'S CHURCH, Hanover, has been granted permission by the county court to disinter 68 bodies in an old cemetery in the rear of the present church, in order to make way for a new Sunday school unit. The bodies will be reinterred in another part of the cemetery.

THE REV. GEORGE A. CLARK will be installed pastor of Paradise charge March 9 by Central Pennsylvania Synod President Dwight Putman.

THE REV. WILLIAM C. KARNS has succeeded the Rev. Kenneth D. James as pastor of St. John's Church, Littlestown.

MAYNARD S. BARNHART, JR., Menges Mills, senior at Gettysburg Seminary, has been elected pastor of the Spry parish where on June 1 he will succeed the Rev. John H. Rice.

IN ST. PAUL'S CHURCH, York, Luther Leaguers of York county will gather for a social meeting this week.

LUTHERAN WORLD ACTION will be directed in the Central Synod by the Rev. F. E. Reinberger. Most of our congregations will use the Lenten season and Easter for this appeal.

PAUL LEVI FOULK

ILLINOIS:

Educator Asks for More Teachers Who Are Religiously Instructed

"It is not religion in education that we need so much as religion in educators," declared Dr. Conrad Bergendoff, president of Augustana College, to the Chicago Sunday Evening Club in Orchestra Hall. He recommended more teachers who knew the ABC's of religion as well as those with Ph.D.'s in some isolated culture.

"There is no law against being a Christian in a school where doctrine cannot be taught," he said. "When I hear about making religion intellectually respectable I am tempted to reply that there is need of making intellectuals religiously respectable." Dr. Bergendoff, in referring to a recent survey in 53 colleges and universities made by three educational foundations, said, "Most discouraging is the fact that many devout, well-instructed, religious-minded teachers choose to remain silent regarding their convictions in their

relations with the students."

A SURVEY by the synodical office reveals that during the past three years approximately 80 per cent of synod's parishes have increased the salary of their pastor. President McGuire indicated that this trend has been stimulated by synod's Stewardship Committee in conjunction with the Executive Committee who have been urging councils to seriously consider pastors' salaries in relation to the cost of living, physical welfare and efficient service.

Chicago can well be called "the center of Lutheranism in America." A check of the churches shows that out of approximately 2,000 Protestant denominations in the metropolitan area, there are 385 Lutheran congregations. There are also 385 Catholic parishes and 135 Jewish synagogues. A Saving and Loan Association states that there are 1,692,000 Catholics, 780,000 Protestants, and 325,000 Jews and that the replacement cost of their churches, exclusive of parochial schools, would be more than $1.5 billion.

NACHUSA HOME for Children will observe its 48th anniversary of service to the synod in May. Recently the 500th child was admitted to the Home. It was a moment of rejoicing that the Home had been able to serve so many children, but a note of sadness was also present. This little girl is the daughter of one who also grew up in Nachusa and because of her broken home must also place this child in the same home. Recent gifts to the home have made possible the erection of another cottage to care for 16 additional little ones.

THE REV. WESLEY H. GALLUP has resigned as pastor of St. Paul's, Waukegan, in order to accept a call as associate pastor of Epiphany Church, Milwaukee.

ON MARCH 23, Lutheran Youth of Chicago will unite for the third successive year in vesper service at Rockefeller Memorial Chapel. This is becoming a highlight of the Lenten season for the Leaguers.

THE REV. GEORGE J. CURREN, St. Paul's, Dixon, conducted "The Church in the News" program over the local radio station Dec. 31 through Jan. 4.

LUTHER MEMORIAL CHURCH, Chicago, is gahering funds to enlarge overcrowded educational facilities. No work of construction will begin until all funds are on hand.

ST. JAMES' CHURCH, Harvel, dedicated a new organ Jan. 13, a gift of Mrs. Mary E. Bruntjen.

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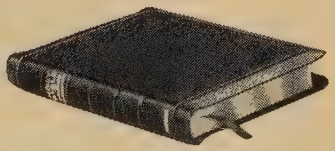

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NEWS IN THE CHURCHES

DR. E. LUTHER SPAID has resigned as pastor of Calvary Church, Chicago, bringing to a close 52 years in the active ministry. He served at Calvary for the past 31 years. Under his guidance five young men entered the ministry from this congregation.

MEMBERS of St. John's, Sterling, gave their pastor, Dr. Alfred Grewe, a new car to facilitate his travels in the parish.

CLYDE G. STEELE

DELAWARE:

Wilmington Congregation Dedicates New Church Debt-free; Unveils Plaque

WILMINGTON—St. Mark's Church, Brandywine Hundred, was dedicated Jan. 13 at a service marking an unusual achievement. Since breaking ground last May 7, the congregation and their friends in the community had worked at the site, doing everything from digging foundations to finishing the interior. On the day of dedication it was announced that the church structure had been completed free of indebtedness.

At the start of the building program, the congregation raised $16,000. Then members donated 17,000 manhours of free labor. To date, $58,000 has been raised (the church is valued at $152,000). A balance of $650 was reported in the church treasury at the close of 1951.

At the close of the service the congregation expressed its gratitude to the man whose leadership had brought them so successfully to this goal. On behalf of the congregation and the building committee, Layman Wm. J. Biesinger, president of the church council, and Dr. J. Burton Nichols, chairman of the building committee, unveiled a plaque inscribed: *"A tribute to Frederic G. Krapf to express the gratitude of the congregation of St. Mark's for his untiring devotion to the building of this church, January 13, 1952."*

Mr. Krapf, who with his son conducts a flourishing business as a building contractor in Wilmington, had given himself single-

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heartedly to acting as general supervisor of construction of St. Mark's Church. He also serves the church in other capacities. For several years he has been a member and president of the board of directors of the Germantown Home.

TAKING PART in the dedication were Dr. Emil E. Fischer, president of the Ministerium of Pennsylvania; the Rev. Claude E. Schick, assistant to the officers of synod; the Rev. Walter R. Harrison, superintendent of Germantown Home; Pastor Joseph Inslee.

DECEASED

Mary Beth Lechler

Mary Beth Lechler, five-year-old daughter of the Rev. and Mrs. L. Raymond Lechler, of Messiah Church, Bethlehem, Pa., died instantly when she ran beneath the wheels of a tractor-trailer truck while en route to kindergarten the morning of Feb. 6 (*see story, page 42*).

In addition to her parents, she is survived by a brother, Raymond, 7; a sister, Nancy, 14 months; her paternal grandmother, Mrs. Mary Lechler; and her maternal grandparents, the Rev. and Mrs. Claude O. Dierolf, of Philadelphia, Pa.

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In Conclusion . . . . . .

PLANNING A TRIP is usually fun. With enthusiasm we study maps, write to hotels, pack luggage, check over finances and finally set forth.

The date of this issue of THE LUTHERAN is Feb. 27. That's the day we're all starting on a trip. It's an unusual journey, but one we are accustomed to make each year. Actually it's a sort of pilgrimage. We call it Lent.

It always begins at the place where Jesus started. When he began to preach, he said, "Repent, for the Kingdom of Heaven is at hand." Repentance is the starting point for our journey. It means searching heart and mind to lay aside weights that would otherwise hinder us. It means frankly facing anew issues of life that confront us as a nation or as individuals.

UNLESS WE MAINTAIN a spirit of thoughtfulness and reverence, this trip will get us nowhere. We ought to think seriously about the purpose of Lent. There's a lot of confusion about it. Is it merely another excuse to hold more church services, to bring more people into church, to convict people of sin? Or does it have power to draw us closer to Christ and make us surer of salvation?

The world is full of sin and evil. The Lenten message never tries to minimize or hide it. God doesn't offer to us a life of ease and plenty while others suffer. He helps us overcome what's bad, in ourselves and in the lives of others. Lent reminds us that God gives strength for the day and hope for the future.

Usually on a trip we get to know our traveling companions rather well. The most important companion on our Lenten journey is also our guide along the way. When we trust his directions, his power, his presence and his love, the journe becomes safe and fruitful. Then he lead us all the way—to Calvary—to a garde —and to eternal life.

Jesus is our best guide, in Lent an always. Even the late G. B. Shaw onc wrote, "I am not a Christian, any mor than Pilate was. But I confess that I se no way out of the present mess other tha the way Jesus would take, should he essa the role of a modern statesman."

But what about our goal? Where ar we heading? In a race or on a trip, th destination is very important. We don't want to run in circles or travel aimlessly Our eyes must be fixed on some goal.

In the trackless snows of the Alps, trav elers in bygone days often wandered fron the paths and became lost. To guid them, wooden crosses were placed a strategic points along the trail. By watch ing the cross, travelers could stay on the right path.

WE MUST KEEP OUR EYES on a cross too. We need not stumble blindly along an unmarked way. The cross is always before us. But beyond the cross, we know there's something more. The repentance and sorrow of the Lenten journey leads not into darkness, but to light and life Beyond Good Friday is Easter. Our hearts can be high with hope if only we stay on the right path.

Lent is a journey. It takes us along a well-trodden way among familiar paths. It leads us through areas where our hearts must be pained by all the poverty, misery and affliction of the world. But because Christ is our companion, God gives us strength to go on until we reach that height where we can look ahead to see the glowing dawn of his victory.

—ALBERT P. STAUDERMAN

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